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The Outlook

Vol. 70 March 29, 1902 No. 13

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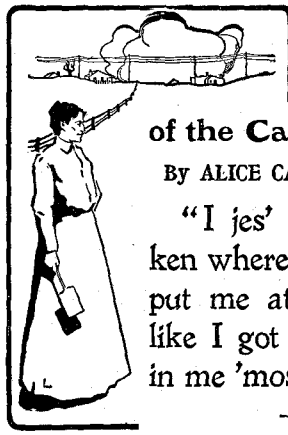

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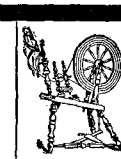

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The Outlook

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Congress: Important Bills Passed

Last week the Senate, without a division, passed the War Tax Repeal Bill in much the same form in which it came from the House, and the House passed the River and Harbor Bill in exactly the form in which it came from the Senate. The Tax Repeal Bill reduces revenues by upwards of seventy million dollars, and the River and Harbor Bill authorizes appropriations of upwards of sixty millions. Neither of these measures, however, began to awaken the interest, either in Congress or out of it, that was created by the Senate bill to protect the President against assassination. This bill makes it a capital offense for any person within the United States to kill or attempt to kill the President or any official upon whom his duties may devolve, or any sovereign of a foreign country. The criticisms made upon the bill were chiefly to the effect that a distinction should be made between political and personal assaults, and only the former punished by death. One lame amendment offered attempted to distinguish between assaults on the President when engaged in the discharge of his duties and when not so engaged. This proposal was met by the observation that the President may at any time and in any place be called upon to discharge his official duties. This country, it may be added, would not willingly distinguish between an attempt to assassinate the President in a theater, as Lincoln was assassinated, and a similar attempt in the White House. The only amendments which developed any particular strength were those denying exceptional protection to members of the Cabinet far removed from the possibility of succeeding to the Presidency, and those distinguishing between assaults resulting from private quarrels and those based on political motives. Despite the many criticisms, however, the overwhelming popular feeling in favor of better protection of the head of the Nation against the assaults of Anarchists caused the bill to be carried by a vote of 52 to 15. Just two Republicans—Senators McCumber and Wellington—voted with the minority.

❀

Concession to Cuba

By a vote of 85 to 31, the Republican members of the House voted last week to reduce the duties on imports from Cuba by twenty per cent., provided the Cubans make a similar reduction upon their imports from this country, provided that they adopt immigration laws similar to our own so as to keep their sugar crop from being suddenly increased by coolie and other contract labor, and provided that our concession last only until December, 1903. Even this inadequate concession was ratified only after Mr. Sibley—the author of the compromise restricting the concession to a short term—had assured the conference that the reduction of twenty per cent. in the sugar duties would not be increased by any action of the Senate or the President. He did not, however, so far as reported, give any assurance that the Senate and the President would not insist that the concession be made for a longer term than was named in his compromise, and there is still a chance for modifications in this direction. The beet-sugar men have not given up the fight, but it is understood that the Democrats will generally support the reciprocity resolution sanctioned by the Republicans. The beet-sugar minority in their final attitude did not oppose relief for Cuba—or even "reciprocity," provided it could be interpreted so as not to make any American product cheaper. The resolution which they reported to the conference

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through Mr. Dick, of Ohio, authorized the President to enter into a commercial agreement with Cuba by which for the next three years twenty per cent. of all the duties collected in this country from Cuban products should be returned to the Cuban treasury. Mr. Dick's plea for this plan began as follows:

1. It will afford relief both to the government and the people of Cuba.
2. It makes certain that Cuba and her people and no one else will be the beneficiaries of our action.
3. By its adoption we keep faith with the people of this country and with the people of Cuba.
4. It does not violate our National party platforms of 1896 and 1900.

There were ten other points, but these show the general scope of them all. The beet-sugar men were willing to help Cuba, but insisted that the relief given must go to all the people of the island instead of to the owners of the sugar plantations, and that this relief should not be allowed to lower the price of sugar in this country and thus lessen the protection accorded to the farmers. The stipulation that the relief given should go to the Cuban treasury instead of to the plantation-owners was avowedly aimed at the American Sugar Company, which is alleged to own more Cuban sugar lands than the Cubans themselves. Mr. Dick's resolution received 57 votes, 79 being recorded against it. A subsequent resolution offered by Mr. Morris, of Minnesota, and likewise directed against the Sugar Trust, provided that the duty on refined sugar should hereafter be no higher than the duty on raw sugar. This resolution received 50 votes, and is likely to be renewed in the House of Representatives, where it is sure to receive Democratic support.

❀

Inadequate Relief

Something has been gained by the action of the House of Representatives, but not enough to fulfill the pledges of the Administration to the Cubans, or to render any real relief to that island. The situation of the Republican party is a difficult one. The interest antagonistic to the proper reduction of the sugar tariff is vigorous and influential, and the difficulty of applying in any logical way an artificial system like the protective tariff has never been more strikingly illustrated. The beet-sugar men have the logic of the position, but they are wrong both as a matter of morals and as a matter of large National policy, and they are also wrong from the standpoint of their own interests. Very little doubt is entertained by those who are best informed that, in case adequate relief is not given to Cuba, there will come a financial depression which will force the Cubans to ask for annexation, and in case of annexation the beet-sugar industry will be powerless to protect itself against Cuban competition. Meanwhile, however, substantial ground has been gained; and the firm determination of the President to carry out in letter and in spirit the pledges of the Administration is well known. It is believed that the President's attitude will command the assent of the Senate; and that, as regards the time for which the reduction is to be granted, or in some other way, generous changes will be made. General Wood, who has recently arrived in Washington and who may be regarded as the best-informed and most weighty judge of Cuban conditions, puts the situation in a few words:

> It is absolutely necessary to the welfare of the island that the tariff on sugar be reduced not less than thirty-three and one-third per cent. We may as well make up our minds to that if the island is to prosper; and we are responsible for the future of the island and its prosperity. We have promised to see the people through, and we must do it.

❀

The Suffrage Laws Inquiry

A good deal of excitement has been aroused by the introduction into the House of Representatives of the Crumpacker resolution directing the Speaker to appoint a committee of thirteen to investigate the validity of State election laws and the extent to which the voting population is reduced thereby. Senator-elect Gorman, of Maryland, has put himself at the head of a movement to resist this resolution as the "Force Bill" was resisted, and early last week it was predicted that the Democratic caucus of the House would denounce the resolution as a second "Force Bill," aimed to revive sectional passions and deprive the States of their control over election machinery. Mr. Bryan was appealed to by one of the supporters of this movement, and promptly declared that the Democratic

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party ought not to oppose the inquiry, provided it was not made sectional. Mr. Crumpacker, of Indiana, the framer of the resolution, in a statement published in the New York "Times," declares that it is not the purpose to make the inquiry sectional, nor to abridge in any way the control of the States over elections. The Constitution, he says, gives to the States absolute control over the political rights of their inhabitants, provided the suffrage is not denied on account of "race, color, or previous condition of servitude." On the other hand, however, the Constitution makes it mandatory that when the electorate in any State is abridged, except for crime or participation in rebellion, the representation of that State in Congress and in the Electoral College shall be proportionately reduced. Mr. Crumpacker believes that it was a mistake to grant universal suffrage to the negroes, but insists that when any State exercises its rightful option to reduce its electorate, it has no right to ask for representation based upon the voting population disfranchised.

❀

The True Policy

This proposed legislation must be judged in the light of the broad policy of justice to both races in the South. If it has been brought forward for partisan purposes, and is to be pushed through in the spirit in which the Force Bills were carried through, it ought to be opposed by all fair-minded men who care either for the white or the black. It will mark a revival of the most unstatesmanlike and disastrous legislation which the country has ever known; it will revive sectional feeling in its worst form, deepen the race antagonism, and postpone the solution of the race problem. It is impossible to solve that problem by legislation; that truth the country has learned as the result of the bitterest experience. That that problem is in the way of solution The Outlook, in spite of many discouraging indications, profoundly believes; the solution is to be found by a frank recognition of the great difficulties under which Southern communities rest on the one hand, and frank recognition of the interests of the negro on the other; by the kind of education which is given at Hampton, Tuskegee, and other institutions which are dealing with the negro as he actually is in his present condition, and not as he has sometimes been conceived to be in the minds of some of his ill-informed friends; by the long patience involved in the working out of a historic process which cannot be hastened, but which may be immensely retarded by legislation. Very much more is to be gained by recognizing the extreme difficulties of the situation and by appealing to the fair-minded Southern whites than by attempting to force policies upon them which they will not accept, and which only confirm their antagonisms. Forbearance, time, patience, and giving fundamental forces an opportunity to work themselves out will do what force bills have never been able to do. In this policy, as interpreted by Mr. Washington, Dr. Frissell, and those friends of the negro who are also friends of the Southern white, The Outlook profoundly believes. Any legislation which touches this question must be framed in this spirit, or it will prove disastrous in the future as it has in the past, and will react upon the party which is responsible for it.

❀

The New Currency Bill

Chairman Fowler, of the House Committee on Banking and Currency, has introduced a currency bill framed by the Republican members of this Committee, which contemplates four far-reaching changes in our banking and currency system. These are:

1. The issue of National bank notes up to the full capital of the banks without requiring any deposit of Government bonds to secure the notes.
2. The retirement of the greenbacks.
3. The establishment of branch banks.
4. The redeemability of silver dollars in gold at the option of the holder.

If this bill were to be pressed to immediate passage, it would be the absorbing topic of the session, but the general understanding that it is only offered for present discussion and action in the indefinite future has kept it from attracting as much attention as did Secretary Gage's addresses outlining the same general plan. In one respect the new bill embodies a decided improvement upon Secretary Gage's plan. It stipulates that after banks have issued notes up to eighty per cent. of their capital they shall not issue more except

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by paying the Government a tax of five per cent. a year for the privilege. This virtually adopts the provision of the German banking law which this paper has so often recommended for imitation. In Germany the national bank is allowed to issue as many notes as it wishes, subject to a five per cent. tax, and thus in times of crisis is always able to furnish the extra money needed to prevent a paralysis of trade, and, after the crisis, is led to retire these additional notes so as to avoid the tax. In this way Germany, since the adoption of its national banking law, has had an elastic currency in which the volume of money increased as it should in times of panic and decreased in times of business confidence when credit was easy to obtain. Chairman Fowler claims that all the note issues authorized by his bill will likewise furnish an "elastic" currency; but inasmuch as the first sixty per cent. of the authorized notes would be allowed to the banks upon their paying the Government 1¼ per cent. a year, there is reason to fear that American banks would—like the English banks before the passage of the Bank Act—issue several hundred millions of notes which would take the place of gold in prosperous times but need to be redeemed in gold in times of panic. Such a measure will be resisted by all consistent opponents of an inflated currency as well as by all who believe that the currency should be under Government control.

❀

The Case of General Miles

When the Lieutenant-General commanding the army declares before the Senate Committee on Military Affairs that he regards the plan proposed by the Secretary of War and indorsed by the President for establishing a general staff as nothing more or less than an attempt to humiliate himself and his office, that he may resign if it is put in effect, and that he can tell in advance just who would get the offices provided for by the bill, he not only shows disrespect toward the head of the Government and his Cabinet adviser on military affairs, but exhibits a pettishness and vanity which go far to prove the folly of the old system that makes the general oldest in the service the commanding officer, without regard to tact or executive ability. If the President shall exercise his authority to retire General Miles, the country will regard the act as a deserved rebuke for improper, not to say insubordinate, conduct. It is true that testimony given before a Congressional Committee is privileged, but to volunteer imputations and insinuate unworthy motives is not giving testimony. The bill against which General Miles inveighs was, in point of fact, carefully drawn to safeguard his dignity and official standing. It specifically provided that he should be the head of the general staff and in full command until he reached the age-limit when his retiring will be, under the law, compulsory. The bill has the approval of the best military critics, and gives our army an organization like those of the best foreign systems. This it does, first, by consolidating the supply and pay departments—a need woefully demonstrated by the war with Spain; secondly, by creating a general staff made up of the ablest strategists and specialists, so to speak, in the various branches of applied military science. With the general staff will be properly included the present Inspector-General's Department. The head of the general staff is to be a lieutenant-general named (after General Miles's retirement in 1903) by the President for a term of four years. The other members will be one major-general, one brigadier-general, four colonels, six lieutenant-colonels, twelve majors, and twelve captains, all serving for four years, and then returning to their regular positions in line or staff. This will not only give a central brain-power to the army, but will create a strong and stimulating incentive to ambition, and will break the present almost automatic system of promotion. Its effect could not but be to increase the efficiency of the service and to build up a war-machine constructed on modern methods and ready for immediate, intelligent work.

❀

News from the Philippines

A letter from Judge Wright, now Acting Civil Governor of the Philippines, declares the American press reports to be misleading; they seem to Governor Wright to convey the impression "that the whole island was blazing with insurrection." This, Governor Wright says, is incorrect, the real truth being that in ninety-five per

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cent. of the territory there is no insurrection, while Americans go about singly and unarmed with perfect safety. The trouble in the island of Samar and in two provinces in Luzon, General Wright says, constitutes only a fast-dying insurrection. On the whole, he considers that the progress made in the last year is not only encouraging but extraordinary. Since this letter was written cable reports state that Guevarra, the successor to General Lukban as commander of the insurgents in Samar, has agreed to a surrender, and this General Chaffee thinks will close active insurrection in the island. We are glad to note that the technical objections brought to the jurisdiction of the court martial appointed to try Major Waller on charges of cruelty and of killing natives without a trial have been overruled. Major Waller has a fine reputation as a soldier and as the leader of an expedition through an almost impassable country, in which he and his men suffered almost beyond endurance. The charges made against him are so definite and have been cabled to this country with such repellent details that it is due to the service and to Major Waller himself that the full truth should be known. In the session of the court martial held last week it was admitted that eleven Filipinos had been shot by the order of Major Waller, but the defense claims that the executions were lawful and justifiable.

❀

Gains and Losses for Direct Primaries

Although political reformers, quite as much as ministers, complain that times of prosperity are times of moral apathy, some reforms are steadily making headway. This winter has witnessed in New York State an awakening on the subject of direct primaries which few dared hope for a year ago. Not only have the anti-machine elements in both parties given the reform increased support, but the Republican organizations in both Brooklyn and Manhattan have to a remarkable extent recognized the wisdom of permitting the rank and file of the party to nominate directly the party candidates. In Brooklyn the reform has obtained the qualified support of Lieutenant-Governor Woodruff, while in Manhattan the Republican Club of New York County last week adopted a resolution recommending "the adoption by law of a system of nominations for public office by direct vote." The discussion preceding the adoption of this resolution exposed the flagrant way in which delegate conventions are often manipulated so as to defeat the wishes of constituencies, and when the vote was taken only two votes were recorded in the negative. It is not expected that the Tammany organization will play into the hands of the independent Democrats by showing any such favor to popular nominations, but the very fact that popular nominations would limit the power of the Tammany machine is a strong argument in favor of the system with the Republican Legislature. Along with these unexpected gains in New York must be recorded an only half-expected loss in Indiana. The direct primary law in that State was a compromise measure, which left the adoption of the direct primary system optional with the party committees, and allowed these committees to regulate the conduct of the primaries. At the Republican primary held in Indianapolis a fortnight ago the party machine provided no booths in which the voters could mark their ballots in secret, and the open marking of ballots on the tables provided by the committee was attended by the purchase and sale of votes to an alarming extent. The abuses of this election, however, have fortunately not discredited even locally the direct primary system, since the advocates of the system have all along demanded a secret official ballot, which the experiment proves to be essential. The further fact that this Indianapolis primary brought to the polls four-fifths of all the Republican voters of the city demonstrated the power of the direct primary to awaken civic interest.

❀

A Referendum on the Referendum

A group of prominent citizens of Boston have addressed to the members of the Massachusetts Legislature an open letter asking their support of a bill already indorsed by five hundred trades-unions, allowing the people of the State to vote upon a Constitutional amendment permitting the revision of the Constitution by the direct vote of the people. The substance of the letter is as follows:

This bill does not ask you to approve the principle of the referendum and initiative

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(direct legislation), but only to submit the question of their adoption to the voters of the State for their decision. Since the trade-unions which appeared before the Senate and House committee, through their officers, represented over one hundred thousand citizens of this Commonwealth, it would seem that the Legislature, in justice to itself and the principles of self-government, could not refuse them what they ask for—the opportunity of bringing a Constitutional question before the people of Massachusetts.

At present in Massachusetts a Constitutional amendment cannot be brought before the voters unless it is approved by a majority of the Senate and two-thirds of the House in two successive Legislatures. It is therefore easy for minority interests to defeat for a long period the will of the majority, unless the majority in all parts of the State are singularly determined upon the measure in question. By the proposed amendment the petition of 50,000 voters to the Legislature will be sufficient to secure the submission of an amendment to the whole body of citizens, but the amendment is not to be made a part of the Constitution unless sanctioned by a majority of the voters in two successive elections. The measure, therefore, is eminently conservative as compared with the application which the principle of direct legislation has received in Switzerland and is receiving in some of the Western States; but in Switzerland itself, as the signers of this letter point out in an unquoted passage, the principle of direct legislation is now applied to measures which the body of the people did not care to pass upon a generation ago. The principle of the referendum does not demand that the people vote upon minor questions which they prefer to leave to their representatives. The letter to the Massachusetts Legislature is signed by Edwin D. Mead, Henry D. Lloyd, Thomas Wentworth Higginson, Robert Treat Paine, William Lloyd Garrison, Edward Everett Hale, Robert A. Woods, and others.

❀

A New Indian Question

It is a pertinent sentence and an ominous one with which Mr. George Kennan closes his article in another column in reply to the question, "Have Reservation Indians any vested rights?" We have finished one century of dishonor in our dealings with the Indians; under no circumstances can we afford to begin a new century of dishonor. Much of our misdoing in the past came from the failure to understand the people with whom we were dealing and the provision which ought to be made for them. The ignorance of the people of the United States was taken advantage of by land-grabbers, speculators, and traders in and out of official positions, and wrongs were perpetrated which were possible only because public attention had not been focused on the Indian question. In the future, however, there will be no such excuse if these wrongs are repeated. The question has been discussed, the situation illuminated, the rights of the Indians determined, the duties of the Government ascertained. The story which Mr. Kennan tells reads like a chapter taken from the history of our dealings with the Indians fifteen or twenty years ago: violation of agreements, disregard of promises, invasion of rights, inefficiency—to put it mildly—of those who were officially charged with the duty of protecting the Indians, encroachments by moneyed interests or by aggressive and selfish individuals upon Indian territory. The questions at issue with regard to the Standing Rock Reservation are now before the courts; but it is well that the people of the country should understand what the course of events has been; and we are confident that no such transaction as that which is set forth in Mr. Kennan's article can pass unchallenged the scrutiny of the President.

❀

Minority Rule in Connecticut

The small towns in Connecticut have won a victory so remarkable, in fact, that it may prove more costly than a defeat. By a small majority, the Constitutional Convention has voted that every town—whether its population be less than one thousand or more than one hundred thousand—shall elect but one delegate to the House of Representatives. Eighty-five members constituted the majority in favor of this proposition—but these eighty-five represent less than one-sixth of the population of the State! The five-sixths of the people of the State whose representatives voted against this proposition are overruled and have no constitutional remedy. It is a great victory for the small towns,

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but it is a victory which will rankle in the minds of the victims until the small towns are forced to make concessions greater than those which would now satisfy the cities and preserve good feeling toward small-town men and measures. The people of the cities will control the Senate according to the plan agreed upon by the Convention, and it is to the interest of the small towns, as well as their duty, to remove cause for sectional antagonisms. The new Senate is to consist of sixty Senators, distributed by districts according to population instead of acres. The city of Hartford, for example, which is allowed but a single representative, will choose six Senators. The change in the Senate, increasing its membership from twenty-four to sixty, is reported to have been displeasing to the "corporation group," which wished a small Legislature. The reduction in the size of the House to one delegate from each town—or 168 in all as against 255—is probably satisfactory to this group. According to the Connecticut correspondent of the New York "Evening Post," however, the corporate interests were chiefly concerned in defeating propositions to prohibit special legislation and to make mandatory jury trial of damage suits. At present in Connecticut—though nowhere else in English-speaking countries—the defendant can have such suits transferred to a bench of judges, and the corporations were anxious to preserve this privilege. When a ballot was reached at the close of last week, a majority voted to continue the present system.

❀

Russian Student Disorders

Street demonstrations and other disorderly manifestations of excited feeling among Russian students still continue in St. Petersburg and Moscow, and are supported or encouraged by revolutionary agitation in the provinces. Saturday, March 15, placards were surreptitiously posted in the streets of St. Petersburg, announcing that on the following day (the anniversary of the fight between students and police in front of the Kazan Cathedral in 1901) a meeting would be held and a demonstration made for the purpose of calling attention to university grievances. Measures were promptly taken by the authorities to prevent the meeting and preserve order. The whole police reserve was called out; squadrons of cavalry, batteries of light artillery, and detachments of infantry were massed in the side streets; and mounted patrols rode back and forth in the main thoroughfares trying to disperse the crowds that soon began to assemble. About noon the students, with cries of "Free Russia!" and "Down with the Autocracy!" attempted to form a procession in front of the European Hotel; but they were at once attacked by Cossacks and police, and after some desultory fighting the procession was broken up. Meanwhile an immense number of people—ten thousand or more—had been attracted to the scene of disturbance, and it was only with the greatest difficulty that the troops finally succeeded in clearing the streets. There were skirmishes between groups of students and the police at intervals all the afternoon; but the authorities, remembering, perhaps, the excited state of public feeling caused by the unnecessary severity and violence of the police in 1901, had given orders, apparently, that both students and people should be treated with consideration. Many persons were slightly wounded and a hundred or more arrests were made; but no one seems to have been killed or fatally injured.

❀

Revolutionary Agitation

This demonstration only affords another proof that in attempting to govern its universities by rigid bureaucratic and police methods the Russian Government is virtually making enemies for itself and exciting the revolutionary spirit in the hearts and minds of thousands of young men whose object at first was only the redress of administrative wrongs and grievances. This is clearly indicated in the proclamation or appeal of the Moscow students recently published in the "underground" journal called the "Students' Bulletin." They distinctly say that they have adopted revolutionary methods only because "the present abnormal situation of the higher educational institutions is merely a consequence of the general absence of civil and political rights. . . . A normal academic life requires a complete reform of the whole political system, on the basis of the recognition of individual liberty."

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The reply of the authorities to this appeal was the summary arrest of 867 students in a single day. That there is widespread sympathy with the students, not only in the capitals but in the provinces, clearly appears from the revolutionary agitation now reported in many different parts of the Empire, and the corresponding extension of "the minor state of siege"—a measure to which the Government always resorts when the political situation becomes threatening. The strict censorship of the Russian press makes it almost impossible to ascertain how prevalent the spirit of disaffection and rebellion really is; but now and then an official report, published in order to quiet "alarming and exaggerated rumors," shows that resistance to the authorities has taken a violent form. On the 7th of March, for example, the Governor-General of Kiev published a statement "in contradiction of exaggerated rumors" to the effect that "only a few persons were hurt" in the recent fight between the students and the factory operatives on one side and the troops and police on the other; and that only 112 persons thus far have been sentenced to terms of imprisonment for participation in the riot. That the Government will eventually suppress student disorders and stamp out the fire of revolutionary agitation there can be little doubt. Without the sympathy and cooperation of a part, at least, of the army, the revolutionary movement in Russia is not likely, at present, to became as formidable even as it was in 1878–1880. With the extension of popular education, however, and the growth of the factory population in the manufacturing towns and cities, the difficulties of the Government will increase.

❀

The Anglo-Japanese Alliance

Last week the St. Petersburg "Official Messenger" published a Franco-Russian declaration relative to the Anglo-Japanese Convention. According to it, "Russia insists on the maintenance of the independence and integrity of China—a friendly neighboring country—as well as that of Korea. Russia desires the preservation of the *status quo* and the general peace of the Far East by the construction of the great Siberian Railway, together with its branch line through Manchuria towards a port always ice-free. Russia aids in the extension in these regions of the commerce and industry of the whole world. Would it be to her interest to put forth obstacles at the present time? The intention expressed by Great Britain and Japan to attain those same objects which have invariably been pursued by the Russian Government can meet with nothing but sympathy in Russia." On the same day an interesting discussion took place in the French Parliament, in the course of which M. Delcassé, Minister of Foreign Affairs, said that "respect for the integrity of China is the basis of France's policy, and France is equally satisfied regarding the open-door principle." These two official declarations of policy, if sincere, represent two belated conversions. It is easy to believe, however, that the Anglo-Japanese alliance has caused a distinctly new order of things. The alliance itself is the logical outcome of the efforts of the American Department of State. In 1899 the Department established the principle of the open door in China, and, after the Boxer Rebellion in 1900, reaffirmed that policy, with the approval of all the nations concerned. The Anglo-Japanese treaty of alliance represents American rather than English or Japanese efforts, since its preamble is only a paraphrase of Mr. Hay's letter to all the Powers.

❀

The Spanish Cabinet

Last week the veteran Señor Sagasta again became Prime Minister of Spain. The week previous his Cabinet had resigned office ostensibly on a question of restricting the privileges of the Bank of Spain. The new Cabinet of which he is the head retains five members of the old Cabinet, of whom the best known is the famous, or rather infamous, General Weyler. It is impossible that a broad-minded statesman like Señor Sagasta should work in harmony with "the Cuban butcher." Señor Sagasta, when Prime Minister before, had to recall General Weyler from Cuba. It must be admitted, however, that by the retention of this officer the Cabinet secures control of the army (over which he has great influence), and insures the peaceful accession of the young King next May to the responsibilities of reigning.

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Mr. Bellamy Storer, American Minister to Madrid, has published an unqualified denial of the reports that Alfonso XIII. will be found mentally too weak to become King. The most important matter before the new Cabinet will be its course concerning the monastic orders in Spain. All liberals of a radical hue are endeavoring to keep to the fore such an issue as has recently agitated France.. It would appear that the Cabinet sympathizes with this view, since Señor Moret, Minister of the Interior, has requested the Minister of Justice immediately to ascertain what religious orders have not yet complied with the Cabinet's registration decree of last September—a decree somewhat similar to the French Associations law. The monasteries belonging to such orders are now really illegally maintained. Furthermore, the Cabinet proposes to reduce the number of bishops. The new Finance Minister hopes to compromise with the French capitalists who stand behind the Bank of Spain. Finally, the Ministry proposes a new remedy for such labor troubles as those which convulsed Catalonia. It is reported that the Cabinet wishes to reopen the Cortes (or Parliament) in Easter week. This would certainly be a bold course, for to attempt legislation just before the young King swears allegiance to the Constitution might seem to the ordinary political leader to tempt fate. But Señor Sagasta is no ordinary leader.

❀

The Rebellion in Southern China

Last week the rebels in the southern provinces of China, augmented in number by accessions from the Triad Secret Society, inflicted a series of severe defeats on the Imperial troops sent to subdue them. It was found that these troops were insufficient to repress the rebellion, and the Canton authorities requested Yuan-Shi-Kai, the new and powerful Viceroy of the province of Chili, to send reinforcements overland. The defeats of the Imperial troops occurred in the three provinces of Kuangtung, Kuangsi, and Yunnan. In the last-named province the rebels captured a prefectural town. In Kuantung the most important capture has been that of the fortified town of Kamchau, where the rebels have seized the valuable arsenal and granaries. General Ma and Marshal Su now confirm the report that it is impossible to repress the rebellion with the forces at command; indeed, an unconfirmed rumor states that all of the latter's trained troops, twenty thousand in number, have joined the rebels; if so, the revolt may assume the proportions of the Taiping rebellion and require the opposition of foreign soldiery under another Gordon.

❀

The Diffusion of General Knowledge Among the Chinese

Sir Robert Hart, the most distinguished foreigner residing in China, is the President of the "Society for the Diffusion of Christian and General Knowledge among the Chinese." In the list of directors appear the names of such authorities on China as Messrs. Archibald Little and McLeavy Brown, Bishops Moule and Moore, and the Rev. Drs. Martin, Ashmore, Pott, and John. Any report, therefore, which these men put forth is worthy of respectful attention. In the appeal just issued they tell us that "China now presents the great problem in reconciling America and Europe with Asia. Siberia, Anam, Java, and the Philippines are already under Christian rule. Japan has adopted the material civilization of more civilized lands and has taken the Napoleonic code as the basis of its law. China, on the other hand, is still under the government of those ignorant of the principles of reconciliation and of the laws of divine progress both in national and in international affairs." The Chinese are not only ignorant, but apathetic. Furthermore, they are full of cruelty. Until ignorance, apathy, and cruelty shall be removed, the work of missionaries, merchants, and diplomatists rests on no permanent basis. The Chinese will again attempt to exterminate the foreigners, as they tried to do in 1900. The Society's first aim, therefore, is to remove the three elements which hinder all progress in China. In this task the Society ought to be more powerful than the eleven allies who have recently punished China and have secured guarantees for the payment by her within forty years of a great indemnity. The allies, however, do not attempt to touch the chief cause of strife, nor can the diplomats and

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merchants resident in China accomplish this, because their endeavors are necessarily confined to political relations only. This leaves the missionary alone in the field, not only to explain the truths of religion, but even the philosophy of trade and of political economy.

❀

Missionaries in China

It has been claimed that nine-tenths of the general knowledge now exhibited by the Chinese, and ninety-nine per cent. of all the modern schools there, are due to the work of missionaries. But their work might be ten times as effective if the mandarins and the Imperial Government had a just comprehension of the broad aim and work of most missionaries. As this understanding is lacking, missionary work has been and is subject to constant interference from the mandarins and the Government. The only way, the Society believes, to induce a change would be to employ as many native evangelists as possible; in any case the Chinese evangelize their fellow-countrymen tenfold more efficiently than do the foreigners. Properly to cope with the well-educated (from a Chinese standpoint) mandarins, the native evangelists should be men of the highest general education, and in order to acquire this education the Society proposes (1) to translate literature of a high order suited to the actual needs of the ruling classes of China; (2) to adopt this literature into the curricula of all educational systems there. Hence the Society's work is primarily educational and secondarily religious. Its work has already had an impressive confirmation in the reform edicts of 1898, directly attributable to it. Though reactionaries are again in power, the tide of opinion in favor of reform and progress will again inevitably, and this time victoriously, manifest itself if the Society is supported in its endeavors. Its special need now is to secure the translation of biographies of statesmen—a department of literature which specially appeals to the Asiatic mind under any circumstances, but which at the present time would appeal with beneficial force. The Society suggests that the translation be immediately attempted of "The Story of the Nations" series, the "American Statesmen" series, the "European Statesmen" series, etc. For translation and distribution the Society needs men—university men with literary gifts to be devoted to every branch of Christian literature; each missionary society is asked to set apart two men for this work. Secondly, the Society needs money both for the translation of books and a hundred dollars annually for each center of distribution.

❀

President Fairchild of Oberlin

The death of Dr. James Harris Fairchild at Oberlin, March 19, closed a life whose academic record is unparalleled. His biography is largely the history of Oberlin College. The College, founded in 1833, was chartered in 1834, and here Mr. Fairchild was graduated in 1838. From that date he served the College four years as tutor, five years as professor of languages, eleven years as professor of mathematics, eight years as professor of moral philosophy and theology, and twenty-three years as president, till his resignation in 1889. His work in the professorship of theology continued till advanced age required it to be laid aside, but a few years since. His subsequent connection with the College as professor emeritus ceased only with his death, at the age of eighty-five. As a man, President Fairchild was of a singularly well-balanced and lovable character. As an educator, he was remarkable, like President Hopkins, of Williams, for his personal influence upon his students, and for his practical wisdom in dealing with the problems of his college. As a theologian, he marched with the center rather than with the van or the rear, and stood for liberty of thought within broadly drawn lines, always emphasizing the realities of life and character. He was the biographer of his great predecessor, President Finney, the editor of Finney's Theology, and the author of other works, but his chief work is in the Oberlin of to-day, into which, from its beginnings, he put his life.

❀

Byrn Mawr College

Bryn Mawr College has suffered heavily by the loss of one of its largest resident halls at the moment when the College is making strenuous endeavors to take advantage of Mr. John D. Rockefeller's conditional

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gift of $230,000. Denbigh Hall was well insured, but its destruction involves a serious deprivation for the immediate future, and complicates the problem of securing Mr. Rockefeller's gift, because it may be necessary to use some of the money already secured towards this end to replace the accommodations and facilities of which the College has been deprived by the burning of its dormitory. Although Bryn Mawr is only sixteen years old, it has secured a position of great prominence and influence among American colleges for women. Because it is so young it cannot draw upon its alumnæ as can older colleges; it must look for aid to those who appreciate its work, and who are in sympathy with all movements for the higher education of women. Such friends should not overlook this opportunity, nor fail Bryn Mawr at a time when it needs help.

❀

Bicentennial of the Birth of John Wesley

On the 28th of June, 1703, began a life which has been characterized by that discriminating essayist Augustine Birrell as "the greatest force of the eighteenth century in England." John Wesley was recognized as a man of immense power and enthusiasm while living, but the hundred years and more that have elapsed since his death have lifted his character and work into even more imposing significance. The founder of a religious denomination which numerically outranks every other Protestant communion in our own land and counts its communicants by the million elsewhere throughout the world, he was more than a great sectarian. His indirect influence in arousing the torpid religious sensibility of his age, especially among the clergy of the Church of England, was as notable as anything he achieved directly for the "people called Methodists." A man of intense convictions and domineering will, he was yet gifted with a hard common sense, a catholicity and sweetness of spirit, which a keen and eager evangelicalism has not always been careful to imitate. He was larger than any one epoch or any single denomination. The two hundredth anniversary of his birth will undoubtedly receive wide recognition, especially throughout the various branches of the Methodist Church. A special celebration of this kind is planned by the authorities of Wesleyan University, who purpose that the Commencement week at Middletown, Conn., in June, 1903, shall be signalized by a bicentennial commemoration. Of the numerous—probably too numerous—institutions established as the contribution of the Methodist Church to the cause of higher learning, Wesleyan University is the oldest, and still maintains, in many respects, the leadership. While confining its instruction chiefly to undergraduate courses, Wesleyan has more of the true university spirit than most of the smaller colleges of the land, being outranked by few, if by any, of these in the scholarly activity and productiveness of its faculty. It insists avowedly and consistently upon the importance of a strong religious life in a college community, yet has never been sectarian. It allows to its instructors large liberty of thought and expression, following in this respect the precept of Mr. Wesley himself, who said, "We break with no man for his opinion. We think and let think." Assuredly Wesleyan University is altogether a fitting place for the commemoration of the birth of the great religious leader whose name it bears.

❀

Wireless Telegraphy

The progress of wireless telegraphy continues to interest the public mind, and the past week has recorded two or three interesting items of news relating to the subject. Signor Marconi is again at work on this side of the ocean, and work is to be pushed on the Nova Scotian station at Table Head. Meanwhile the full text of his agreement with the Government of Canada has been published, and its provisions certainly indicate expectation on both sides that wireless telegraphy on a commercial basis is near at hand. Canada agrees to pay $80,000 toward the erection of a station in Nova Scotia and to accept the Marconi Company's messages for transmission over the Government's telegraph wires at as favorable terms as are given to any one; the Company agrees to send messages between Canada and Great Britain as cheaply as between Great Britain and the United

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States, and at rates which shall be at least sixty per cent. less than those now charged on cable messages. Provision is also made for the free use by the Canadian Government of the wireless system for lighthouses and life-saving stations. A curious statement comes from England, that the Admiralty, which has employed the wireless system in naval maneuvers with excellent result, is inclined to oppose the commercial development of Marconi's system, and that naval ships have received orders to intercept, if possible, messages sent by Marconi's secret system in order to show that the system is not, in fact, so far perfected as to prevent messages from being intercepted. From Germany comes the statement that the Arco-Slaby system of wireless telegraphy has been definitely adopted, and that the German Government has forbidden Signor Marconi from erecting stations on the German coast, holding, it is said, that he is trying to obtain a world monopoly of wireless telegraphy, when, in fact, apparatus not covered by his patents can be used with good results. Thus in various ways and distant quarters of the globe efforts are being made to get practical results.

❀

Easter

I.

"*I am the Resurrection and the Life*"

In every race and age the thoughts of men have traveled on beyond the narrow bounds of mortal life, and, while the mystery of death has been deeply and often tragically felt, it has never been accepted as a finality in human experience, a limit set to human growth, an end of human energy. The tide of vitality in the heart and soul of man, once set in motion, has risen higher and higher, and, in thought, imagination, and faith, sweeps past the mystery of death and on into the undiscovered world beyond, as if infinity alone were vast enough to receive and contain it.

Deep in the soul lies the consciousness of immortality; felt by the savage and expressed in the crudest symbols; rising out of the depths of the spirit of the most highly civilized, and interpreting itself in the noblest forms of art and the most beautiful rites of religion. Questioned, doubted, assailed by a thousand arguments, that sublime faith, born of the greatness of man's soul, inevitably rising into consciousness whenever the highest possibilities of that soul are developed, remains indestructible. Without it man's nature is inexplicable, man's mortal life meaningless, man's soul a delusion and a mockery. The more nobly man's life is lived and the more clear and searching, as a result of noble living, man's insight into the mysteries becomes, the more inevitably must he infer his immortality. The richer the content of history in character, knowledge, art, civilization, the more inexplicable will the greatness of achievement be without the explanation of immortality.

Amid this tide of life, steadily rising in the remote past and mounting higher and higher as the years go by, stands the Master of it all, the Lord of the world, and cries with a voice in which there is the certainty born of personal experience, "I am the resurrection and the life." This thrilling cry, the most consoling, healing, merciful ever heard by mortal ears, came from one who had not dreamed, speculated, reasoned; it was the cry of one who had been dead as other men had been dead, who was buried as other men have been buried, and against whose tomb that terrible stone which has crushed so many hopes and broken so many hearts was rolled. That great cry did not come from the cell of the enthusiast, from the study of the philosopher, from the laboratory of the scientist; it came from the grave itself. It was a voice from the very blackness of the mystery. It carries with it the final authority of one who died and was buried; who had been wrapped in grave-clothes and laid in a tomb, with the great stone set as a seal on his death.

To the multitude whose hearts are sore with sorrow, and for whom the sun is darkened in mid-heaven, there come many voices prophetic with hope, but there is one voice which rings with the clear, penetrating tones of reality. Those who have left us do not come back, and we must walk the ways of mortal life without them; but they live as we live, think as we think, love as we love, only more deeply, more purely, with a new freedom. They are not dim shadows of

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those whose hearts were once ours; they live as they never lived before, as we cannot live now. We do not hope that they live; we do not infer that somewhere their spirits still feel with us and for us; we know that they live, because He lives who was once dead as they died and was buried as they are buried, and who said, "I am the resurrection and the life."

II.

"*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*"

The dream lasted long, and many times the man seemed about to awaken. The night wore on through many changes; shrouded at times in densest darkness, and at other times gloriously lighted by stars. Men moved through it in throngs, sometimes like real persons, full of life and thought and will, and then like shadows, flitting pathetically from point to point, vague and dim and meaningless. Sometimes great tumults rose and fell on the night, and then a deep silence filled the hours and all things seemed asleep.

The turmoil and the stillness touched the sleeper while he dreamed, but did not awaken him. He seemed to be conscious of the night, the storms, the silence, and the stars, and these things mingled with his dream, but did not mar its beauty.

He dreamed that he was moving through a world marvelously beautiful and without limit of boundary, variety, or loveliness; that other beings like himself bore him company and kept the way with all brotherliness, sweetness of fellowship, and joy in one another and in the common journey; that as they moved, borne onward by pure impulse and kindling hope, each man's sight grew clearer, every man's heart warmer, all men's natures nobler; and as each man's vision cleared, the world through which he journeyed became more deeply and marvelously beautiful, as if the reality without were shaping itself to meet and match the growing nobility of the spirit that looked and saw and understood.

In the souls of all those that traveled there were secret hopes of perfection, sacred passions for purity, deep and silent puttings forth of the heart for joys which were beyond the reach of speech; and as they moved forward every man came to his own, and found infinite easing of soul and fathomless peace in the harmony between his spirit and the world about him. For life had come to complete fulfillment in clarity of knowledge, in the perfect play of love, in beauty beyond the dreams of those divinely guided dreamers, the poets, in that health which is wisdom and joy and the deep living in which action instantly matches thought and a man's word and deed are clean as his love and true as his conscience.

And beyond this fulfillment of life there rose a radiant prophecy of diviner visions and works and joys; a kindling of the sky as if a more radiant day waited below the horizon; and beyond that, in endless procession, the days of God, rich in power and knowledge and love and service forever and forever. And every man's spirit was aglow with that which filled his soul to the uttermost of the happiness of fulfilled life, and every man's heart beat as he saw, like a far flight of the unfallen and the purified, the dawning of such bliss as the heart of man hath not conceived nor the mind of man pictured. And the air was full of fugitive strains of old songs sung in old homes which every man kept in his heart, and of far echoes of a music so deep and vast and unfathomably sweet that every man seemed to hear his own soul speaking, and knew that he was hearing the first notes of the ultimate harmony of life.

And there fell a silence on the company so deep that every man heard the beat of his companion's heart and knew his thought; and, behold, in all the company there was not one heart that was not pure nor one thought that was not sweet; for the chord of self had

"past in music out of sight."

And while the man dreamed, he passed out of childhood into manhood and through manhood into age, and his sleep became broken, and strange confusions of shadow and reality came upon him, for the night was far spent.

Suddenly he awoke, and, behold, even as he dreamed, so was it now that his sleep had gone. "As yet lingers the twelfth hour and the darkness; but there will come another era when it shall be light, and man will awaken from his lofty dreams,

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and find—his dreams all there and nothing is gone save his sleep."

❀

An American Educator

In the little company of educational pioneers in this country a leading place must be given to Colonel Francis W. Parker, whose recent death in Chicago has called out from almost every leading educator notable expressions of appreciation of his worth and of the loss which American education has sustained. Colonel Parker was as distinctively an American teacher as was Horace Mann or Mark Hopkins. Born in a little unpretentious house in a little unpretentious New Hampshire village in 1837, his ancestry was of the best, but his educational opportunities were of the smallest. The blood of Revolutionary fighters was in his veins and the spirit of the early colonists was in his soul. Preachers and teachers were behind him, and he was all his life both a preacher and a teacher.

At the age of six Colonel Parker lost his father, and two years later the boy was taken from school and bound out, working for five years upon a farm in the neighborhood and getting only eight or nine weeks of school-attendance each winter. It was characteristic of Colonel Parker that he should regard this period of his life as forming the best part of his education. He was taken from text-books and recitations and compelled to study geography and the sciences at first hand, in a practical fashion, in dealing with the problems of a farm.

At thirteen, having a little money, he became a student in a New Hampshire academy, sawing wood and doing various odd jobs during term time and working on farms in the summer vacations in order to pay his way. At sixteen he was teaching seventy-five pupils, many of whom were older than himself. After several years of teaching in the neighborhood of his native town, he went a thousand miles to the west, and in 1858 became principal of a school at Carrollton, in Greene County, Ill., then thirty miles from a railroad—a frontier town in every sense of the word. On presenting himself to his pupils he told them that his idea of a school was "a first-class time for all, and the best way to have a good time was to work together and play together." He laid down no rules and made no threats, but he filled arithmetic, geography, grammar, and spelling with a vitality which the children never dreamed these studies possessed, and out-of-doors he reconstructed the face of the earth about the school-house, built a good fence, sowed flower-seeds, and played games with the boys.

When the war broke out, he volunteered, and his course was marked by the greatest activity and gallantry. In the spring of 1864 the regiment which he commanded—he had been raised to the rank of Colonel, and at one time was in charge of a brigade—numbered a thousand men; in the autumn only forty were left. Colonel Parker was himself severely wounded. Like General Armstrong, whom in many ways he resembled, while he was lying before camp-fires Colonel Parker was planning a school. He hated war and he loved education. At the close of the struggle he had made a host of friends, and many important positions were open to him, but he chose education as his life-work and became principal of the first Normal Training School at Dayton. His advent meant a startling disturbance of the torpidity of educational life in the town. Education was at the lowest ebb of interest, vitality, and freshness of method. Colonel Parker had not yet developed a philosophy of education, but he was alive to his finger-tips, and the reign of the text-books and "listening to recitations" found in him a tireless enemy.

In 1872, having resigned his position, Colonel Parker went abroad, and spent two and a half years studying psychology, philosophy, history, and pedagogics. He met the criticism which his course had awakened in Dayton by fortifying his knowledge at every point. When he returned to this country, he found educational interest centering upon the school situation in Quincy, Mass. A school committee, with John Quincy Adams at its head, had made certain important discoveries, among other things that, while the children knew the rules and could state methods, they were entirely unable to apply the one or give any explanation of the other. The committee were looking about for a live man; they found him in Colonel Parker; and his advent in the old Massachusetts town meant the

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beginning of what was called the Quincy Movement. The rigid programme, the old-fashioned speller, the much-enduring reader, the hated grammar, the copy-book, were all sent into the background. Teachers and pupils alike awoke. There was no longer any "hearing recitations;" there was vital contact between teachers and classes; there were fresh methods; there was widespread interest; and, of course, there was a flood of criticism. The whole country was looking at Quincy; committees and individuals came in such numbers that it was necessary to protect the school from intrusion.

Colonel Parker had developed no philosophy of his own, but he had mastered the principles of Pestalozzi and Froebel, and he was applying them with a free hand and in a fresh spirit. Then came the call to the Cook County Normal School at Chicago—one among many invitations. From the moment Colonel Parker took his place the Cook County Normal School became a beacon-light and a storm-center. The long story of his struggles with determined and capable critics and enemies, of his numerous experiments, of his successes and sometimes of his failures, of his growing reputation and influence, of the immense impetus which he gave to education in the West and to the country, need not be recounted here. When Mrs. Blaine founded the Chicago Institute of Pedagogy in Chicago three years ago in June, Colonel Parker resigned from the Cook County school in order to develop and direct the new institution which was to be the crowning work of his life. A great sorrow in late years, the death of a wife who was his co-worker in a very unusual way, saddened but did not devitalize him; and to the very end his face was towards the future.

Colonel Parker has left no philosophy of education, but he has left a great tradition; and, above all, he has given American education an impetus which has perceptibly moved it forward. He came at a period of widespread educational complacency, of National self-satisfaction in educational methods, and he made short work of that self-satisfaction. He was a radical and a reformer to whom the old educational complacency was an abomination. Against the old mechanical methods he set the new spirit; the teacher was not "to hear recitations," but to vitalize his pupils; text-books were simply aids to fresh and original contact between the teacher and the pupil.

We have many captains of industry; Colonel Parker was a captain of education—a man of heroic life and spirit; soldier, student, teacher, leader, administrator, and thinker, and in every aspect of his life resolute, courageous, daring, vital. He hated formalism and loved freedom; he was the born enemy of pedantry, the born lover of knowledge. Such men are rare in any country; in this country their services are of peculiar value; they cannot be rewarded too generously during their lives nor honored too greatly after they are gone.

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The Subsidy Bill

The objections to the subsidy bill were not fully exposed until it was subjected to the fire of amendments immediately before its passage by the Senate. Up to that time the public had generally accepted the vague estimate of the friends of the bill that it would not cost the Treasury more than two or three million dollars a year. It seemed, therefore, vastly better than last year's subsidy bill, which alarmed the country by authorizing the payment of nine millions a year for twenty years. There was a good deal of surprise, consequently, when Senator Allison, a Republican opponent of lavish subsidies, offered an amendment limiting the postal subsidies granted under the pending act to five million dollars for the first five years and eight million dollars thereafter. Senators Frye and Hanna accepted this amendment, but when Senator Pettus, having noticed that the Allison amendment covered only postal subsidies, offered a further amendment limiting the aggregate subsidy paid under the bill to nine millions a year, this new limitation, though temporarily accepted, was finally stricken from the bill. A later amendment limited the duration of the subsidy, but even then contracts covering the next twenty years were authorized. As the bill finally passed, therefore, it permits a subsidy exceeding the nine million dollars a year for twenty years.

Other amendments offered and rejected

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brought out other obnoxious features of the new bill. Mr. Allison offered an amendment providing that full postal subsidies should not be paid to outgoing vessels unless they carried cargoes of at least fifty per cent. of their carrying capacity. This amendment was intended to insure exporters some incidental advantage from the subsidy, and ten Republicans, together with all the Democrats, supported it. But it was defeated by a vote of 37 to 33. Senator Vest offered an amendment extending the provisions of the Anti-Trust Act to the shipping industry, so that the subsidized ships should not be allowed to form a combination to raise freight rates, but this amendment was defeated by a party vote (25 to 48). Senator Teller offered an amendment admitting to American registry foreign-built vessels of which American citizens owned ninety per cent. of the value, but granting such ships no subsidy. This also was defeated by a party vote, and American capital invested in foreign-built shipping is not to be permitted to fly the American flag, even if it asks no subsidy favor. Still another amendment excluding oil-tank steamers from a share in the subsidy was rejected by a party vote. In fact, the only amendment designed to keep the bulk of the subsidies from being paid to a few very rich combinations was one offered by Senator Hanna, stipulating that no subsidy should ever be paid to foreign-built vessels, even if such vessels should be granted an American registry. This amendment was offered to meet the charge that the rumored Morgan combination to buy up all the great transatlantic steamship lines would speedily obtain an American registry for its ships, and absorb nearly the whole of the subsidy granted. This rumored danger may have been obviated by this amendment, but the fact remains that, even if no new combination is formed, a single company, backed by the Standard Oil and Pennsylvania Railroad interests—the International Navigation Company—will at the very outset receive over one-third of the great postal subsidy.

The provisions of the new bill are too complicated for brief statement, and too technical for a popular statement. The postal subsidy is graded according to the speed and tonnage of the vessels, the general subsidy entirely according to the tonnage. The mail ships receive nearly one dollar a ton for each transatlantic voyage—a ship of seven thousand tons, for instance, getting nearly seven thousand dollars for each cruise, or about two hundred thousand dollars a year. Ships not carrying the mails get about forty per cent. of the mail rate, but perform no public service whatever in return. The fastest mail ships must be constructed in such a way as to fit them for prompt conversion into auxiliary cruisers in time of war. The public interest, therefore, has at this point been considered. The bill contains a sop to American labor in a provision that during the first two years one-quarter of the crew of the subsidized ships must be American citizens, and that after five years one-half the crews must be American citizens. Inasmuch as American citizenship is easily acquired in the course of five years, and inasmuch as American sailors, in spite of higher wages, are the least expensive employees for all responsible posts, these restrictions add almost nothing to the obligations of the subsidized ship-owners. If we except the stipulation regarding the conversion of vessels into cruisers—which may mean very little—the bill is one to enrich ship-owners and ship-builders at the expense of the public treasury.

Mr. Hanna's final argument in favor of the bill was that it would ultimately save to America the $150,000,000 a year now paid in freight and passenger rates to the owners of foreign vessels. This vast sum paid to foreigners he represents as just so much dead loss to the American people. If his reasoning on this point were right, his subsidy bill would be justified. But does Mr. Hanna really believe in his own proposition? If so, does he think that the $1,500,000,000 sent to us by foreigners for our products every year represents so much dead loss to foreign countries? All the goods we send abroad could be produced abroad, though at somewhat greater cost. Does he think that we impoverish other nations by selling these goods abroad? He certainly does not think so. He knows that we enrich other nations, in so far as the goods we send them are worth more to them than the goods which they send us in return. And he also knows,

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if he stops to think, that the service rendered us by foreign shipping enriches us to the extent that it is worth more to us than the goods we send in return. Upon both sides the present international commerce is beneficial, and his bill is merely a proposition to transfer millions of dollars a year for a score of years to a few favored firms in order to interrupt mutually profitable international transactions. Fortunately for this country, the revolt of the Republican Senators from Vermont, Wisconsin, and Iowa against this measure makes strong the hope that the House of Representatives will defeat it.

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The Spectator

New York is a city of lofty houses, from its famous "skyscrapers" and palatial apartment-houses down to its five and six story tenements and its four-story "brownstones." Most of its buildings of recent construction are provided with elevators, but this is not the case with the now somewhat out-of-date four-story-and-basement brownstone dwelling-houses, which seem of appalling height to one who tries to climb to the roof. Fashion has left these houses, which were so popular a generation ago, and many of them have been given up to the boarding industry. The boarder who is compelled to be content with a fourth-story room in one of these old-fashioned houses has an unenviable lot. He has to climb the long stairs several times a day, he is in a dangerous place in case of fire, and the "boarding-house atmosphere" rises to the top floor with an ineradicable suggestion of poor ventilation and dining-room odors. But these are not his worst annoyances. Servants and hall-boys hate to climb those long stairs. They especially hate to climb them with a visitor's card to find that the occupant of the heaven-kissing hall bedroom is not at "home." So the tired or lazy servitor is apt to guess that the boarder is "out," without taking the trouble to ascend the stairs, and to say so with the assurance of conviction.

❀

Now here is a tale of the elevatorless boarding-house and the lazy hall-boy, as told by one who vouched for it. A small youth and maid loved each other dearly. She was eight and he was nine, but they felt that they were made for each other; the boy said, "I'll be the papa and you be the mamma; will you?" She said "Yes," and they were married with due solemnity by an obliging companion of ten who was willing to be the minister. A year passed, and when the boy lover was ten and the girl was nine the families moved to different cities and the pair were separated. Years went by, and when he was, say, twenty-five, and she confessed to twenty or so, the young man heard that his child love had come to live in the same city. Neither had forgotten the other, and he at once called on her, to find her living in one of these before-mentioned lofty boarding-houses. The tired hall-boy heard with suppressed indignation the inquiry for a fourth-floor lodger, took the gentleman's card, disappeared for a moment, which he occupied in resting on the lower steps of the second-story stairs, and came back with the announcement that Miss —— was not in. The gentleman left his card, and later called again with the same result. After the fifth unsuccessful call he concluded that the lady did not desire to see him, and like a sensible man turned to other pastures; bearing in mind Mrs. Stowe's saying about propinquity being the great match-maker, he promptly married his own landlady's daughter, who lived on lower levels. The marriage was, of course, an unhappy one, the man still pining for his lost love. After a year the uncongenial wife conveniently died. The widower accidentally met his first love at a reception a little later; he told of his repeated calls, and was informed that his visits had never even been announced by the faithless servant. The pair were eventually married and lived happily ever after. What a burden would be on that lazy hall-boy's soul, if he had one, for his interference with the happy *dénouement* of the early romance!

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But the hall-boy's lot is not necessarily a happy one, even if he is insensitive to lovers' woes; and sometimes it is his faithfulness that causes his undoing. He has his troubles in the larger apartment-houses, equipped though they be with all the modern conveniences. He is there expected to act as a buffer

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between the occupants of the apartments and the host of people who are anxious to see these occupants but whom they are equally anxious to avoid—insurance men, canvassers, fortune-tellers, mendicants, etc., etc., to lump worthies and unworthies together, whose errands are not agreeable to most of us. And sometimes, in his anxiety to shield his patrons from unwanted visitors, the hall-boy gets into trouble. In some apartment-houses a visitor is required to send up his card before being taken into the elevator. Meanwhile he must cool his heels in the hall, seated perhaps on a bench just vacated by the card-carrier. Some visitors strenuously resent this form of dancing attendance, and desire to be ushered at once into their friend's presence. In one apartment-house known to the Spectator colored hall-boys are employed. A man of Southern antecedents called at this house to see a friend. He became highly indignant at the hall-boy's refusal to allow him to get into the elevator without sending up his name or card, and during the altercation that ensued he struck the boy. He then mounted the stairs and gained admittance to his friend's rooms. He had been there but a few minutes when there was a knock at the door, which when opened revealed the smitten boy, a policeman, and, more awful still, the janitor himself, that Great Mogul of the apartment-house. The choleric Southerner was put under arrest, and though he was later bailed out by his host, the next morning he had to pay a fine in court as a result of his attempt to teach the faithful hall-boy his duties, according to his own conception of them.

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The endeavor to make our workaday burdens lighter is by no means restricted to employees of apartment-houses and the like. Elevator men as a class, like barbers, are conversable, and like to make life more bearable by interchanging thoughts with their patrons. A curious etiquette controls their tongues. If several persons are in the elevator, no one is expected to speak. On the other hand, if only one person is present, the situation is deemed awkward without some light and graceful remarks on both sides. The Spectator even knows one elevator man in a down-town building of somewhat exceptional social inclusiveness who mitigates his ups and downs and amuses his complaisant passengers by snatches of coon songs. His mellow voice at, say, the twelfth story may be heard by the patient waiter at the first, rolling out

"I am a phrenologist coon,"

or whatever the song may be that holds the variety boards at the time. Is it a coincidence that one usually has to wait long for a lift in that building? Nevertheless, the singer is happy, and possibly realizes Mr. Beecher's ideal, in an old "Star Paper," of the "workman who sings at his work."

❀

Tolstoï says that humanity is so dissatisfied with its lot that it resorts to any means, even the most desperate, to forget itself. He instances the card-playing of the soldiers in the rifle-pits during a lull in the shooting, the inveterate vodka-drinking of the peasants, the dinners and dissipations of the gentry—all trying to forget themselves for a little while in some absorbing pleasure. There may be something in this, particularly as to the blasé class of whom Tolstoï so often writes. There certainly is a tendency in most of us to realize our ideal in some less self-centered way than that of the Eastern mystic who gains contentment by gazing for hours at the pit of his stomach. Sometimes, however, the pursuit of pleasure among the workers in the midst of their labors is due to an automatic dexterity in doing their work which leaves their minds vacant and hunting for a job. That was the matter with a young press-feeder whom the Spectator once saw from time to time. He had become so skillful in handling his small steam press that he found it practicable to use his employer's time in reading a conveniently folded and placed story paper while at work. He would raise his eye for a fraction of a second in order to remove one sheet from the platen and adjust another, and then for several seconds enjoy "a good read" while the machine was doing the rest. Perhaps printers are susceptible to this sort of temptation. It was Franklin, if the Spectator remembers correctly, who tells a story about reading his book—perhaps Munchausen—while floating on his back and swimming in the Thames. There is evidently danger in knowing how to do a thing too well!

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Have Reservation Indians Any Vested Rights?

By George Kennan
Washington Correspondent of The Outlook

JUST west of the Missouri River and south of its tributary the Cannonball, partly in North Dakota and partly in South Dakota, lies an extensive tract of treeless, semi-arid land, known as the Standing Rock Indian Reservation. It is part of a much larger reservation which was made by virtue of a treaty with the Sioux in 1868, and which, twenty years later, was reduced in area by a partial extinguishment of the Indian title and the throwing open of half the land to white settlement. The Standing Rock Reservation is now the home of about thirty-seven hundred Sioux Indians, who live in comfortable houses along the Missouri River and the lower reaches of its tributaries the Grand and Cannonball, and who, with some aid from the Government, support themselves by raising cattle—the only industry for which that high prairie country is suited. These Indians, as described by Mr. James McLaughlin, who was formerly Agent at Standing Rock, "are well disposed and obedient to the will of the Government; are becoming more and more industrious and provident from year to year; and show a steady advance in civilization. A large number of them labor for themselves and others, not to please the Agent in the hope of gaining favors, as formerly, but for the returns that labor brings." Such Indians would seem to be pre-eminently entitled to sympathy, friendly encouragement, and just treatment.

A year or two ago the Chicago, Milwaukee, and St. Paul Railroad Company constructed a branch line from Roscoe to a point on the Missouri River nearly opposite the southeastern corner of the reservation, and, after having had an understanding, apparently, with certain stockmen of the neighborhood, undertook to persuade the Indians to lease a large part of their reservation for cattle-grazing, which would be profitable to the stockmen, and which at the same time would increase the business of the railroad. The Indians, however, objected, and, at a grand Council summoned by the present Agent, Mr. Bingenheimer, and held on the 3d of May, 1901, they finally refused point blank to lease any part of their reservation, on the ground, primarily, that they already had fifteen thousand head of cattle and half as many horses of their own, and that they hoped soon to increase their herds to such an extent that all available pasturage—at least in the southern and eastern parts of the reservation—would be utilized.

On the 15th of May, 1901, the Indian Commissioner, Mr. W. A. Jones, who was then in New York, wrote to the Assistant Commissioner in Washington as follows: "I do not see that we can do anything as the situation stands, unless Agent Hatch could persuade those Indians to accept the permit system" (turning cattle into the reservation at a certain stipulated price per head for the grazing privilege). "I would like very much to have the surplus lands on those reservations" (Standing Rock and Cheyenne River) "used for grazing, *but cannot do so without the Indians' consent*, and it seems, at present, that we are unable to secure it. I would suggest that you correspond again by wire with Hatch and Bingenheimer as to whether the Indians have experienced a change of heart in connection with it, and, if so, I would issue permits at once."

Upon receipt of this letter, the Assistant Commissioner telegraphed Mr. Bingenheimer, the Agent at Standing Rock, as follows: "The Commissioner . . . instructs me to again wire you with a view, if possible, of securing consent of Indians for pasturage of 10,000 or 12,000 outside cattle south of Grand River, at the rate of $1 per head. . . . Early action very essential. Wire answer."

The Indians still refused either to lease their lands or to allow cattle to be turned into their reservation on the permit system, and the negotiations, apparently, were dropped.

Five months later, on the 9th of last

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October, the Indian Commissioner, who meanwhile seems himself to have "experienced a change of heart," or at least to have decided upon a different policy, wrote Mr. Bingenheimer, the Agent at Standing Rock, as follows: "You are advised that the Secretary of the Interior, on the 4th inst., granted authority for the permit system . . . of pasturage for outside cattle on the Standing Rock Reservation. . . . The system shall be inaugurated to begin January 1, 1902," and "the rate shall be $1 per head per annum. . . . The matter should receive immediate attention [so] that the system shall be in working order on January 1st."

It will be observed that, in the interval between May and October, the Interior Department changed—or seemed to change—its view of the legal question involved in the case. In May the Commissioner wrote his assistant that cattle could not legally be turned into the reservation "without the Indians' consent." In October the Department decided to turn them in without reference to the Indians' consent, and without regard, apparently, to equity or law.

The decision and order were promptly communicated by Agent Bingenheimer to the unfortunate Sioux, who were completely taken by surprise and thrown into a panic. If ten or fifteen thousand wild Texan cattle were turned into their reservation, without restriction as to range, such cattle would naturally seek the best pasturage in the more settled region; the unfenced fields from which the Indians obtained their winter supply of hay would be overrun; the Texan cattle would mingle with their own, and the latter would be carried away in the round-ups; there would be disputes and quarrels over water privileges in the dry season; cowboys would be constantly meddling with their women, and there would inevitably be trouble of all sorts.

Conscious of their inability to make any effective resistance, and more afraid of the turning in of cattle on the permit system than of any other form of invasion, the Indians decided—virtually under compulsion—to lease a pasturing privilege in the unoccupied part of their reservation. They had repeatedly refused, before, to agree to this, and were still opposed to it; but, inasmuch as it would enable them to keep foreign cattle in one place, away from their own homes and fields, while under the permit system such cattle might range anywhere, they decided to consent to it, as the lesser of two evils.

The Agent, Mr. Bingenheimer, thereupon drew up a form of agreement by which the Indians bound themselves to grant, for a period of five years, a pasturing privilege in "the unoccupied portions" of their reservation, payment for such privilege to be made at the rate of not less than one dollar per head for every animal admitted. This agreement contained no stipulation with regard to the area to be leased, and no description of its boundaries; but there was a verbal understanding with the Agent that the lease or leases should cover only the northwestern part of the reservation, which was then unoccupied, and that the boundaries of the leased tracts should be fixed and staked out by a joint commission composed of the Agent and three representative Indian chiefs, including their interpreter, Louis P. Primeau. The agreement was duly signed and forwarded by the Agent to Washington, and the Indian Office at once advertised for bids. The advertisements, however, in open violation and disregard of the written conditions of the Indians' assent, invited bids for grazing lands by the acre, and not for pasturage by the head of stock as stipulated. This was clearly disadvantageous for the Indians, for the reason that, upon lands leased by the acre, the lessees might, without additional expense, put two different lots of cattle in succession every year, while if the lease provided merely for pasturage by the head, payment would have to be made for the first lot, and then in turn for the second lot. It was also disadvantageous for the further reason that land leased by the acre might be overstocked by crowding it with cattle at all seasons of the year, and its value as pasturage be thus permanently impaired.

Disregard for the interests of the Indians was also shown in the shortness of the time given stockmen for action. It is customary, in cases of this kind, to allow a month to elapse between advertisement and the opening of bids, in order that competing stockmen may have ample

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time to inquire, investigate, and make their proposals; but in this particular case there seems to have been some reason for unusual haste, inasmuch as the bids were opened only seventeen days after the appearance of the first advertisement. I shall suggest a possible explanation of this haste when I come to the Senatorial investigation of the transaction.

As soon as the bids had been opened, Mr. Bingenheimer, the Agent at Standing Rock, proceeded, in behalf and in the name of the Indians, to draw up leases for more than two-thirds of the whole reservation, including not only the unoccupied northwestern part (731,000 acres), but a large tract of nearly 500,000 acres in the central and southern part, where the Indians live and have their winter-hay fields. No attention whatever was paid to the verbal stipulation that the area to be fenced should be surveyed and staked out by a joint commission, nor to the written agreement that it should include only unoccupied land. On the contrary, the Lemmon lease was made without consultation with the Indians as to boundary, and without survey, while the Walker lease threw open to the stockmen some of the best and most thickly settled parts of the reservation, where the Indians have their homes, their little gardens, their winter-hay fields, and their cattle.

On the 13th of January, 1902, just after the opening of the bids, three of the principal chiefs of the Standing Rock Indians, namely, Thunder Hawk, Walking Shooter, and Weasel Bear, telegraphed Senator Jones, of Arkansas, as follows: "Four hundred families, residing [within boundary of proposed lease, oppose leasing to syndicate. Indians on reservation unanimously protest. Our farms will be overrun and trampled upon. Our efforts at home-building and farming will be wasted. We ask you to investigate. Indians desire personal hearing. We are full-blood chiefs."

Upon resolutions offered by Senators Rawlins and Jones, the whole question of leasing lands in the Standing Rock reservation was finally brought before the Senate Committee on Indian Affairs, and was discussed by that Committee at a series of meetings held on the 16th and 23d of January and the 4th of February of the present year. Mr. W. A. Jones, the Commissioner of Indian Affairs, made a statement of the case from his point of view; a hearing was given to a delegation of Standing Rock Indians who had come to Washington for the purpose of stopping, if possible, the execution of the Walker lease; and a large number of letters, papers, and documents were submitted for perusal and consideration. Although the questions, discussions, and proceedings generally of the Committee were so unsystematic, inconsecutive, and inconclusive as to leave almost everything in doubt, some light was thrown upon the policy of the Interior Department and the methods of the Indian Office in dealing with Indian affairs. When, for example, Senator Jones asked the Indian Commissioner the direct question, "Did you write a letter to somebody out there saying the permit system would be inaugurated?"—a question that it was impossible to misunderstand—the Commissioner replied, "No, sir; nor did anybody else." Senator Jones thereupon requested Mr. Primeau, interpreter for the Indians, to read the letter written by the Commissioner to Agent Bingenheimer on the 9th of October, 1901 (already quoted, in part, above). That letter expressly directed the Agent "to inaugurate the permit system of pasturage for non-resident stock," and to give the matter "immediate attention, so that the system shall be in working order on the 1st of January, 1902."

Inasmuch as this letter, threatening the Indians with the permit system, was the cause and beginning of the whole trouble, one might naturally suppose that the Committee would ask the Commissioner a few pertinent questions about it—why, for example, he did in October a thing that he had declared in May he could not do; why a course of procedure that was clearly illegal and impossible in the spring became legal and possible in the fall; and finally, why, in reply to a direct question, he declared he had not written a letter which was immediately afterward produced and read, and which he was then forced to admit was his own. No such questions, however, were propounded, and when the Commissioner, in what purported to be an explanation of the letter that he at first denied having written, declared, "There was no intention on my part, nor any one in the office, to force

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the permit system or the leasing system upon these Indians," Senator Jones merely remarked, "*I* know you could not violate the law, but the question is whether the *Indians* knew it."

From the statements made before the Committee by the Indians, it is perfectly evident that they did *not* know it; that, as a matter of fact, they *were* forced into a lease of their unoccupied lands; and that they consented to such lease only because they thought it would afford a means of escape from a worse evil in the shape of the permit system, which was about to be "inaugurated" by authority of the Secretary of the Interior, and in obedience to an unconditional and peremptory order from the Commissioner of Indian Affairs.

The provisions and stipulations of the leases that were thus obtained from the Indians by coercion and threat are open to many objections, and they ought to have been made the subject of careful and thorough inquiry when the case came before the Senate Committee.

The Lemmon lease, for example, provides that the lessees shall pay the Indians a certain price per acre for the lands acquired; while the agreement signed by the Indians was that the lessees should pay a certain price per head for the number of cattle pastured in the leased territory. It would be interesting to know why this change was made, and what legal authority there is for getting consent to one form of lease and then substituting another.

The agreement with the Indians was for a lease only of "the unoccupied portions of the reservation;" while the Walker lease throws open to the cattlemen a large tract of occupied land, including both banks of the Grand River for a distance of twenty-five miles and taking in the homes, gardens, winter-hay fields, and stock ranges of hundreds of Indian families. Upon what basis of law or equity can an agreement to lease *unoccupied* land be made to justify the virtual confiscation of thousands of acres of *occupied* lands, where the Indians live and where they have made valuable improvements?

The Lemmon lease provides that the cattlemen shall fence in the leased area "with a good, substantial, cattle-proof, barbed-wire fence, . . . such fence to be kept in good repair . . . and to revert to the Indians and become their absolute property at the termination of the lease." The Commissioner was evidently aware of the importance to the Indians of such protection as this, because, in reply to a question from Senator Jones, he said emphatically: "The lessees cannot put a single head on there until they have fenced the land; there is no question about that." At a later period of the investigation, however, it appeared from the Commissioner's admissions that in the *occupied* territory covered by the Walker lease, where protection, of course, was most important and essential, the Indians would be expected to do their own fencing—that is, either protect themselves, at their own expense, from the lessees' cattle, or allow the latter to graze over their pastures and trample upon and ruin their improvements. "I will state," Commissioner Jones says, "as to the families living in the proposed leased tract, that we propose to give them all the wire they will need to fence their holdings, both as to their meadow lands and also whatever other tracts they may want. We insist that they shall do their own fencing, where they are able to do so, but we will give them the material." It is not quite clear whether the word "we" in this statement refers to the Commissioner and the cattlemen conjointly, or whether it is a plural pronoun standing for a single administrative bureau; but the ambiguity is suggestive rather than practically important. The significant feature of the statement is that the Commissioner, after frightening the Indians into an agreement to lease "the *unoccupied* portions" of their reservation, turns the cattle of the stockmen into the *occupied* portions, and then coolly informs the occupiers that if they don't want to have their gardens and hay-fields trampled over and their improvements ruined, they must, at their own expense, put up fences to keep the foreign cattle out. All that "we" can be expected to do —he seems to say—is to furnish barbed wire; and we do that as a concession of grace rather than an obligation of equity! According to a statement made before the Committee by Mr. Truesdell, one of the expert witnesses, an Indian who owned one hundred head of cattle, and who

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wanted to keep them apart from the wild Texan cattle of the lessees, would have to build ten and a quarter miles of fencing in order to inclose a sufficient amount of pasturage. This would be a serious and difficult task, even if the wire and posts were on the ground; but the wire would have to be hauled from the nearest railway station, and the posts from the Missouri River—a distance in each case of from thirty to fifty miles. It would manifestly be impossible for any single family to haul fifty thousand feet of barbed wire and seventeen hundred posts a distance of thirty to fifty miles, and then dig seventeen hundred post-holes and nail to the seventeen hundred posts three separate strands of barbed wire. It could not possibly be done in a year, nor probably in two years; and yet, if it were not done, the Indians would have no adequate protection for their holdings and their cattle. It was in view of this apprehended difficulty, among others, that they stipulated, in their written agreement, for a lease of "unoccupied" lands only; but the Indian Office paid no attention to the agreement, and proceeded to give the Walker syndicate the lands that were best suited to its needs, regardless of occupancy, and then to throw on the Indians the burden of fencing.

But the circumstances that attended the awarding of these leases were quite as remarkable and significant as were the leases themselves. It is perfectly clear, from the evidence laid before the Committee, that certain cattlemen in the neighborhood of the reservation knew what was going on, and had formed a "pool" or syndicate to check competition, keep down rates, and, if possible, shut out other bidders. This may be inferred, not only from the shortness of the time allowed between advertisement and award, but from the fact that the bids had a very limited range—viz., from a minimum rate of three cents to a maximum rate of three cents and half a mill per acre; although grazing land in the Cheyenne Reservation, just south of Standing Rock, was leased at that very time for five cents per acre, and land on the other side of the Missouri River for twelve cents per acre.

But the existence of this local "pool" or syndicate of stockmen is not merely a matter of inference and conjecture; it is a fact of record. In reply to a question from Senator Harris, Commissioner Jones said: "From the records of the Office it appears that they [the local stockmen] have come to some agreement among themselves. The land was divided into two tracts, and those who have cattle near the reservation agreed among themselves to put in a certain number of cattle divided proportionately on some basis. That was an understanding among the lessees." In other words, the local stockmen, who seem to have had early notice of the leasing plan, formed a syndicate and promptly put in their low bids. Then the quick action of the Indian Office in opening these bids protected them from the competition of other stockmen who, perhaps, were not so favorably situated, and who did not have time, after the advertisement and before the award, to get their proposals in. Senator Gamble informed the Committee that he had received complaints, based on this ground, from other stockmen outside the syndicate, and suggested that "the time for the opening of the bids might have been more extended." The Indian Commissioner did not explain why the time was not more extended, and when he was asked by Senator Jones whether three cents an acre was an adequate price for the grazing privilege given to the "pool," he replied, "I do not know anything about it."

Mr. William V. Wade, however, of Wade, North Dakota, seems to know something about it, and in a letter to Senator Jones, which was laid before the Committee, he says: "Seeing by the papers that you are taking some interest in the wrong being done the Sioux Indians by the renting of their reservation *to a company with which the Commissioner of Indian Affairs is connected*, I take the privilege of writing you upon the subject. I think it is all wrong, for the following reasons." After stating his reasons, Mr. Wade adds in conclusion: "A thorough investigation will show up some dark objects only slightly under cover."

Whether Mr. Wade's charge that the Indian Commissioner was connected with the syndicate to which the leases were made is well founded or not, I have no means of finding out; but that the Indian

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Office has yielded in another similar case to a very strong "pull" of some sort is more than indicated in a remarkable series of private letters submitted by Senator Rawlins and printed in the Committee's record of its proceedings. The writer of these letters—a man named Harper—is, or was, interested with others in obtaining from the Uintah Indians of Utah a lease of land for mining purposes; the mining rights, when obtained, to be capitalized at $3,000,000. He writes letters to his associates—apparently from the office and on the official letter-heads of the Assistant Commissioner of Indian Affairs—and from time to time reports progress in the effort that he is making to procure the desired lease. He more than intimates that he has a very strong secret "pull" in Washington; says that he is "hitting the high places;" boasts that a certain Dr. McDonald—a post-surgeon on the Uintah Reservation who has been opposing their plans—will shortly "be given a change of base for his health" (that is, will be removed, through the efficacy of his—Harper's—"pull"); says that "it may be advisable to lay low until he [the doctor] gets his orders and has gone away;" cautions his associates that "we must protect our good official friends," and "must not get any officer in a hole by anything we may say or do;" declares that "'the powers that be' have impressed the Indians with the advantages to them from leasing;" arranges for a secret telegraphic cipher and a fictitious name, or the name of another person, to be signed to his own telegrams, "to preclude the possibility of its leaking out that I am associated in the matter;" and, finally, says to his correspondent "Jim," "'The powers that be' are very anxious to have all correspondence destroyed. You will at least be very careful of same."

These letters have no direct bearing, of course, upon the Standing Rock case; but if they are genuine, and if the statements made in them are true, they would seem to show that the Indian Office, in the matter of negotiating leases of Indian lands, is not always actuated wholly and exclusively by a desire to promote the Indians' welfare.

Leaving this doubtful question, however, to be settled by the Senate Committee which is now investigating it, I will bring as nearly as possible up to date the history of the Standing Rock case.

Frightened and discouraged by the attitude of the Indian Office, the Sioux decided to make no further opposition to the Lemmon lease, and even offered to extend it so as to take in about one hundred and fifty square miles of additional territory, provided the Commissioner would hold up the Walker lease, which covered the homes and holdings of several hundred families. This, however, the Commissioner refused to do, and as no definite action had been taken by the Senate Committee, the Indians finally resolved to carry the case into the courts. Through their counsel, the Hon. William M. Springer, they are now seeking an injunction to restrain the Secretary of the Interior and the Indian Commissioner from proceeding to execute the Walker lease, on the ground that it is in flagrant violation of the written agreement by virtue of which, ostensibly, it was authorized. The questions that will be presented in this particular case are:

1. Whether the Indian Office has any legal right to authorize and order the throwing open of a reservation to foreign cattle without the Indians' consent; and

2. Whether, having obtained their consent to one form of lease, the Commissioner may legally direct the Indian Agent to draw up and execute in their behalf a lease of very different form, for which no consent has been given.

The law under which such leases have hitherto been made is the Act of Congress of February 28, 1891, which provides that leases of Indian lands "may be made by authority of the council speaking for such Indians." The legal presumption would seem to be that Indian leases are not to be made without this specified authority; but, inasmuch as the statute does not expressly forbid the leasing of Indian lands without Indian consent, the Interior Department may now hold that it has power to ignore treaty rights; to regard the Indians as infant, or mentally incompetent, wards of the Government; and to do with their reservations whatever it pleases. That this view is now being taken, not only by officials and legislators, but by the courts, is clearly shown in many recent acts, statements, and decisions. In the dis-

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cussion of this very case, for example, Senator Platt, of Connecticut, said: "I do not know but what the time has come . . . when we may have to disregard the letter of the treaties which we have made, giving such title as we have given to these Indians, and to proceed upon your" (Senator Rawlins's) "theory that whatever is best now for the Indians, years having elapsed, we will do."

Senator Rawlins's theory, as stated by himself in explanation of a bill to deprive the Indians of the Uintah Reservation of a part of their lands, without their consent, is as follows: "The legal proposition involved is this: The estates of infants and incompetent persons, incapable of contracting for themselves, are constantly disposed of by the authority of the State, and the proceeds derived are held for their benefit. That is the proposition. These are Indians who cannot intelligently deal with this subject independently. They are wards of the Government. This bill does not take away from them anything. It converts their land into a fund which will be applied to their benefit. That is constantly done in the courts of chancery under an order to sell the land of an infant to which the infant has title in fee simple."

In the case of Lone Wolf and other Indian chiefs against the Secretary of the Interior, which is now pending in the United States Supreme Court, the Court of Appeals of the District of Columbia held last week that "the treaty of 1868" (the same treaty under which the Standing Rock Sioux hold their reservation) "certainly did not vest in the Indians, either in their individual or tribal capacity, anything more than the right to occupy the lands, as against the United States, *until it was found necessary to make other provision for them.* There was no grant of estates, either of freehold or leasehold—only a mere right to occupy and use the lands; but these rights of the Indians were sacred to them, as against every one, *until Congress made provision for assuming control over the lands and making other disposition thereof.*"

If this decision be sustained in the Supreme Court, it will mark the beginning of a new departure in our Indian policy. There will then be no legal bar to the removal of all the American Indians from their reservations and the banishment of every man, woman, and child of them to Alaska or Porto Rico.

The Sioux ceded 9,000,000 acres of their land to the United States, in payment for the reservation they now occupy; but in the light of the decision just rendered by the District Court of Appeals, it appears that they acquired no title, "either of freehold or leasehold." We took their 9,000,000 acres, and gave them in return what now seems to have been a "gold brick," made by thinly gilding a metal that the Siberian miners call "zinc-deceit." We have ended one "Century of Dishonor," and are apparently about to begin another.

Winter in the Adirondacks

By Stephen Henry Thayer

The hills are white and silent. Lo, the lakes—
  Immured in crystal tombs—lie still and prone.
  The hoary forests, storm-clad, grieve and groan.
Whene'er the frost-spurred tempest, lawless, breaks
From yonder mountain fastnesses, and makes
  For cloistered solitudes, you hear it moan
  As 'twere in pain: yet, list the lyric tone
Of the brooklet's echo as it awakes
  In rocky caves!

"Silent," did I say? Nay,
Nature's never silent. From hollow grotes
  To loftiest pinnacle her voices rise:
She, too, like man, is troubled night and day!
But midst the lonely sadness of her notes
  Does not her heart dream of its paradise?

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Pensioning Street Railway Employees

By H. H. Vreeland

President Metropolitan Traction Company of New York

THE necessity for providing some systematic means of support for men who have become incapacitated for duty by age or other infirmity is being recognized by employers of labor throughout the country. Manufacturers, railroad and other corporations realize the wisdom and justice of such a plan. The present idea of appropriating a fund for pensions is not new. I had it in mind when I took charge of the twenty-odd street railways making up the present Metropolitan system. I then found that there was a regular lack of unity of interests among the men employed on the various lines throughout the city. It was apparent that among men brought together by the recruiting methods then in existence, social intercourse for mutual benefit and improvement was practically impossible on account of the brevity and uncertainty of the tenure of employment, and my first efforts were directed to correcting this instability. I found that men were employed in a majority of instances through political influences, and with very little reference to their capacity or adaptability to the work they were expected to perform, with the natural result that discharges among four thousand men amounted to about three hundred a month. Immediately a reformation in the recruiting methods was inaugurated, and the Metropolitan began to select its labor in the open market, where it secured the best that was offered, making character, health, and intelligence the only qualifications necessary in order to enter the ranks.

Within a year the results of this reform began to manifest themselves in all directions, and, while the number of operatives was rapidly increased, the number of discharges steadily decreased to as many in a month as had previously occurred in a single day.

Coincident with the reform in recruiting, there was developed a system of discipline at once rigid and equal. No man was to be deprived of his employment without a hearing and for reasons that were explained to him, and the arbitrary power of small officials was curtailed and centralized. My men acquired dignity, responsibility, and efficiency, and the time was ripe for furnishing some means of social amusement and benefit. Then came into existence, through the action of the men themselves, the Metropolitan Street Railway Association, which is justly regarded as the most effective organization of its kind in existence. It is unpatronized by the corporation whose property it operates, it pays its own bills, nurses its own sick, and buries its own dead on a system devised by a Board of Trustees of its own election, and gives in fact the cheapest and promptest known insurance. During the brief term of its existence it has collected, distributed, and invested (in the securities of the properties its members operate) over $100,000. Its main objects are to secure to its members free medical attendance, one-half of the wages in case of illness, and $300 in case of death. These purely material benefits, to say nothing of the monthly entertainments, theatrical, athletic, musical, and instructive, are secured to members at an expense of fifty cents a month. It has a library of over fifteen hundred books, and there are pool-tables and other means of recreation, representing an outlay of about $8,000. This reform in the recruiting methods of the Metropolitan Company, steadying, as it did, the employment in a single community of over fifteen thousand able-bodied wage-earners, was an immense civic service to which very little attention has been paid.

This system provides for voluntary and involuntary retirement of all employees so included between the ages of sixty-five and seventy, after twenty-five years' service in the Metropolitan Street Railway Company or any of its constituent companies. Employees benefited by the system will be of two classes:

First: all employees who have attained the age of seventy years who have been continuously in such service for twenty-five years or more preceding such date

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of maturity; and, second: all employees from sixty-five to sixty-nine years of age who have been employed twenty-five years or more in such service who, in the opinion of the trustees of the pension, have become physically disqualified.

The pension allowance to such retired employees shall be upon the following basis:

(*a*) If service has been continuous for thirty-five years or more, forty per cent. of the average annual wages for the ten previous years.

(*b*) If service has been continuous for thirty years, thirty per cent. of the average annual wages for the ten previous years.

(*c*) If service has been continuous for twenty-five years, twenty-five per cent. of the average annual wages for the ten previous years.

The fund from which payments will be made will be appropriated each year by the company, and employees will not be required to contribute to it. My object in establishing this department is to preserve the future welfare of aged and infirm employees and to recognize efficient and loyal service.

Immortality: An Easter Sermon

By Lyman Abbott

Why seek ye the living among the dead?—Luke xxiv., 5.

IF one gathers out of the Bible its texts to get its teaching respecting the future state, he will find himself, in my judgment, in a maze of contradictions. He will find some texts which declare almost explicitly that there is no hope in death, and other texts which declare very explicitly that there is hope in death. Nor am I able to see any way in which these apparent contradictions of the Bible can be reconciled except by recognizing the fact that among the Hebrew people, as among all peoples, there was a growth in spiritual consciousness, and that the earlier teachings were those of men who were groping in the darkness, and the later those of men to whom the fullness of light had been vouchsafed.

If we begin with the earliest record, we find in that story of the Garden of Eden immortality dependent apparently upon a certain fruit. So long as men ate of that fruit they would continue to live. But Adam and Eve had sinned, and that they should continue to live forever in sin, this was awful, and therefore they were expelled from the garden lest they should eat of the fruit of the tree of life and live forever like the gods. This death was inflicted on them as a penalty for transgression, and so in all the earlier history of Israel it was regarded. So in a great many Christian households to-day—and perhaps in some Christian pulpits—it is regarded as a penalty visited on men for sin, who, if they had not sinned, would have lived immortally on this terrestrial sphere.

If you pass from this earliest record down a little later through the patriarchal age, there is no intimation of hope in death. When Abraham buried his wife, there was no gleam of hope of meeting her beyond the grave—at least none apparent. When Jacob was about to be gathered to his fathers—that was all. It was to be buried in the same grave; it was entering the same company of the sleeping. When Moses came upon the scene and issued laws, he accompanied those laws neither with threatening of penalty beyond the grave nor with promise of reward beyond the grave. He neither suggested a heaven for the virtuous nor a hell for the vicious. He simply indicated penalty and reward in this present life. There is not a suggestion throughout the books of law of a life beyond the grave. When we come down to the time of Samuel, then first appears a belief in spiritual existences after death; but it is a vague and shadowy belief, and the existences are themselves disembodied and shadowy existences. It is from a vague Sheol that the disembodied spirit of Samuel is summoned by Saul; whether we regard that as a real summoning of a spirit, or a trick played upon him by a wizard woman, is immaterial—the fact indicates a belief that had slowly arisen of a disembodied existence beyond the

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grave. But that was all. In the earlier prophets there is nothing more than this: men are gathered to their fathers; they fall asleep; they go to the grave. As one of them says, Corruption is my father, and the worms are my mother and my sister. Perhaps as striking an illustration as any is to be found in Hezekiah's psalm. He had been told that he must die; then this edict had been taken back, he had been given a longer lease of life, and he writes a psalm of thanksgiving on this restoration of his life:

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. What shall I say? he hath spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

Turn over to the Book of Revelation and see whether the "dead cannot praise thee," and whether "they that go down into the grave cannot hope for thy truth" —the Book of Revelation, which draws aside the curtain and shows the dead making the whole heavens resound with their rejoicings and their thanksgiving.

Little by little there grows up a better hope, but it appears for the most part—indeed, I am inclined to think exclusively—in the later writers—at least in those whom modern criticism regards as later; now in a late Psalm, now in the utterances of Job, now in one of the conflicting voices which run through the Book of Ecclesiastes. But these notes of hope are like sunshine that strikes through the clouds of a cold November day—they come for a moment and they are gone again. Perhaps the most striking of them is that exultant shout of Job. He is in despair, indeed. He laments his life; he sees nothing but death before him; to him the grave is the end; and yet out of this very despair his faith in a just God brings forth a hope, and in the midst of his long plaint he strikes one jubilant song: "I know that my redeemer liveth, and though worms destroy this body, yet apart from my flesh shall I see God." And then the clouds gather over again, the sunshine disappears, and he falls back again into the same plaint, the same sad and almost hopeless strain.

This prevalent conception in the Old Testament time is illustrated by the figures which are used in the Old Testament to illustrate death; and very marked is the contrast between the figures in the Old Testament and the figures in the New Testament. My life, says one writer, is like water poured out upon the ground: there is no hope of gathering it again—it is gone, absolutely, hopelessly, entirely gone. My life, says another, is like a shadow: it is here this moment, it has disappeared the next. My life, says another, is like a cloud: it hangs in the heavens for an hour, then the sun rises, blots it out of existence, it disappears—other clouds may come, that cloud will not return again. Life, says one, is like a shepherd's tent: it is taken down—will it be set up again? He does not know, he does not suggest. The tent is gone. Life is like a thread in a weaver's loom: it is broken, it is cut—will some skillful hands gather the ends of these threads and knot them together again and go on with the weaving? He does not know. It is cut—the end has come. These are the figures of the Old Testament. I fail to find one that has in it the hopes which I shall show you, in a moment, run through the figures of the New Testament.

When Jesus Christ came into the world, then, the faith in Judaism was a conflicting faith. There were the Sadducees, who did not believe in any resurrection, any immortality; death ended all for them. There were the Pharisees, who believed in a resurrection, but it was a far-off resurrection; the dead dwelt in a shadow-land; they were disembodied spirits. The

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Hebrew conception in this respect was not different from the Greek conception. There was no activity and no life apart from the body. They waited until the resurrection morn. The bodies, therefore, must be preserved, and the greatest pains were taken to preserve them by embalmment, that when the time came for the soul to reassume its life it could re-enter the body and begin its life again, in some future resurrection. This was the faith of Palestine when Christ came to the earth; and—I speak with some reserve—Christ was the first one in human history to teach the absolute continuity of life. I do not find that teaching—I do not say that it does not exist, it is never safe to utter a universal negative—but I do not find that teaching either in pagan or Jewish literature prior to that time. This was the message that Christ brought on this subject: Life is continuous; there is not a break; there is not a sleep and a future awakening; there is not a shadowland from which, by and by, the spirits will be summoned to be reunited to the embalmed corpses; life goes on without a single break. This was the essence of Christ's message. It is true, like all other philosophical statements, it must be gathered from his teaching rather than found explicitly expressed in it, and yet it seems to me to be clear enough. It is expressed by his promises. I give unto you, he said, eternal life; I give it here and now; it is a present possession. The eternal life which the Pharisees thought was to come in some final, far-off resurrection, Christ said, I hand it to you; it is yours from this moment; you *have* eternal life if you believe in the Son of God. It is indicated in what he said to Martha when he came to the tomb of Lazarus. He said, Your brother shall rise. She said, I know he shall rise in the judgment, in the last day. Christ said, No, you are mistaken; he who liveth and believeth in me shall never die; for him who has faith in the Messiah there is no death; I am the resurrection and the life. The believer takes that resurrection, takes that life, lives on with an unbroken life. The thread in the weaver's loom is not cut, it simply goes out of human vision. That is all.

Christ himself is about to die, and what is his message to his disciples? Why, this: You think I am going to disappear, to be as though I were not. Not at all. I go back to my Father, and yet in going back to my Father I do not go away from you. I live, my Father liveth with me, I live with him, I live with you, I will come again and make my abode with you; my life does not break off, does not carry me away from you, I continue to be in your presence and companionship more than ever before. It is for my advantage that I should go, for I am going to my Father; it is for your advantage that I should go, because I can serve you better, live more with you, be closer to you, than I ever was in the flesh.

This teaching is intimated in the three resurrections which Christ wrought. He comes to the maiden and says, She is not dead, she is sleeping. He takes her by the hand and says, Arise! He puts back the living soul into the tenement. Yes, the tent had fallen down, and he calls the tenant back, re-erects the tent, and puts her in it. He meets the boy borne on the open bier. The two strange processions meet—one with a jubilant throng flocking after the Life-Giver, the other a mourning throng flocking after the bier—the procession of life, the procession of death. He stops them both, and takes the young man by the hand and says, I say, Arise! and calls back the spirit and puts it in the frame again, gives the boy back to the mother. He comes to Lazarus. The message is the same. "There is no death; he is not dead, he is asleep." And then when the disciples do not understand, he says, He is dead. But at his bidding they roll away the stone, and he calls to Lazarus, as though to indicate that Lazarus was not beyond the reach of his voice, and the spirit comes back and fills again the body and animates it. Lazarus not far off, Lazarus not dead, Lazarus living and close at hand.

Finally, he gives it most illustrious exemplification in his own resurrection. He tells them his life will go on, but they cannot believe it. When he rises and returns to the body, or, if you prefer, appears in a spiritual body to the opened eyes of his disciples—it makes very little difference which hypothesis you take—he gives them ocular demonstration that he is a living Christ, that it was not in the power of Pilate to put him to death, that the broken heart did not slay him,

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that he lived on. Thrusting away the body did not weaken, impoverish, or destroy his life.

Paul getting his first glimpse of the risen Christ in the heavens is always the apostle of the resurrection, and this is his message from beginning to end: an unbroken, a continuous, life. This is the meaning of that fifteenth chapter of First Corinthians. Not that by and by the grave will open and the dead will come forth. Not at all. Every death is a resurrection, and the life is independent of this earthly body. Paul has argued for immortality, and then he says:

> But some one will say, How are the dead raised? and with what manner of body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

To make this meaning still more clear he adds: "Flesh and blood cannot inherit the kingdom of God." If the body were to rise, you would only be back where you were before. If the body were to rise, it would be as if the bird were put back into the egg; as if the butterfly were put back into the chrysalis; as if the full-grown man were put back into the cradle. If it did rise, it would be a harm, not a help. There is a spiritual body; that is, there is a new organism for the new function and the new life and the new condition. If the flesh and blood could rise, there would have to be another death before the soul could come into the kingdom of heaven.

I have spoken of the Old Testament figures. Contrast with them, for a moment, four of the New Testament figures. The first is sleep. The Psalmist had said, "He giveth His beloved sleep." The New Testament repeats the figure: "Lazareth sleepeth;" "She is not dead, but sleeping." When Stephen falls a martyr under the shower of stones, it is said of him, "He fell asleep." This is the first figure. The child is weary with his toil and sated with his play. The long shadows fall aslant the lawn, and the mother, wiser than her child, goes out and calls him. Fretfully and reluctantly he comes, answering her beckoning. He does not wish to leave his sports, he wishes still to stay, and she takes him to her arms and rocks him to sleep, that she may fit him for new toil and new happiness on the morrow. Death is Christ standing at the door and saying, Children, your work is over and your plays are done, and twilight has come; let me give you rest;—and we, fretfully and reluctantly answering the summons, come weeping to the grave that will give us what he gives his beloved—sleep.

Death is an exodus. It is said that on the Mount of Transfiguration Christ spoke of the exodus which he was about to accomplish at Jerusalem; it was as a going forth from a land of bondage to a land of liberty. The Children of Israel are in Goshen. They are fed, clothed, housed; but they are slaves. And when Moses comes to summon them, they hesitate to respond to his summons. They dread the Red Sea and the long wilderness journey, and the experiences through which they must pass to the Promised Land. But it is a message of emancipation and deliverance, nevertheless. We are here in a land of Goshen; in bondage to our flesh. Who does not sometimes feel the limitations of his own body? Who does not sometimes feel as though he could understand the impatient bird that wishes to spring from the cage and fly away? And death is the voice of Moses coming to men and saying, "You are to be slaves no longer; you are to be bound by your chains no more; the land of liberty is before you." Death is a proclamation of emancipation.

Death is unmooring. "The time of my unmooring," says Paul, "is at hand." The ship is fastened to the wharf; it is lying there to be finished. It stands in the stays, and the workmen are still upon it with hammer and saw. That is what

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we are in this life. No man is ever finished. We are here in the making. We are upon the stays, where with tool and implement, with saw and hammer, we are wrought upon—sometimes very much to our discontent—until by a long, slow process a man is made; and then when the time has come and God is ready, he knocks away the underpinning, and the ship breaks from its ways out into the element which we do not understand, but the element for which God is preparing him. In Mrs. Gatty's "Parables from Nature" is a beautiful parable—I wish I could have a congregation of children here a few moments and read it to them—of the grub of the dragon-fly in the water wondering what the world outside is, of which it sometimes hears, and feeling within itself the strange, inexplicable yearning that it cannot understand, and bidding its companion grubs good-by, saying to them, "If there is another world, as they say there is, I will return and tell you all about it;" and finally climbing up out of the water into the sunshine, and emerging from the shell and skimming the surface of the water and sailing about in the upper sphere around the pool, but never able to go back and tell what its emancipation has been. Death is an unmooring; it launches us into our true, real element.

Death is home-coming. "In my Father's house are many mansions." Christ does not mean that in heaven there are many different rooms. What he means is this: in the universe there are a great many dwelling-places; this world is not the only dwelling-place; you are not to imagine that life goes on here merely; in my Father's universe there are a great many different dwelling-places, and I am going to prepare a place for you, that when your time of sleeping, your time of emancipation, your time of unmooring, comes, you may not come to a strange country. Shall we recognize our friends in heaven? I am sometimes asked. Well, we certainly shall, if there is a heaven. Pearly gates and golden streets and magnificent temple and harps do not make heaven. Love makes heaven. And the love of friends, sanctified, consecrated, reaching up to love of God, makes home and will make heaven our home. Death is a home-coming.

So this Easter day my message is the old, old message you have heard so often, but it is worth while to hear it again, at least every Easter. Life is continuous, there is no break; the flower is not cut off by the sirocco; the water is not spilled upon the ground never to be recovered; the weaver's thread is not cut, broken, lost. No! Death is Christ saying, Come, weary one, and I will give you rest; death is Christ saying, Come, enslaved one, I will give you liberty; death is Christ saying, Come, immigrant, I will take you out of the land of your bondage; death is Christ saying, Come, lonely and solitary one, I will take you to your home. There are children waiting for some of you; parents waiting for some of you; friends waiting for some of you; the husband is there waiting for the wife, and the wife is there waiting for the husband, and the pastor is there waiting for many a friend; and when we take the mystic ship and sail across the unknown sea, it will not be on a foreign shore that we shall land, but they that have gone before will troop out to welcome us, and we shall be as at home.

Paul says in the First Corinthians that the last enemy to be destroyed is death. He does not mean that by and by it will be destroyed. What he means is this: Of all the enemies men have dreaded, that which they have dreaded most is death, and Christ has destroyed even that. We dread it no more. "O death, where is thy sting! O grave, where is thy victory! Thanks be to God, through our Lord Jesus Christ, which hath given us the victory." As on a Christmas Day the father attires himself as Santa Claus, and comes in, bringing his hands full of gifts, and the little children do not know him, and are frightened at his coming, and cry and run away, so death is but Christ disguised—coming to bring rest to the weary, liberty to the enslaved, home to the one who is lonely in a foreign country. Death is destroyed; nay, is transformed. Picture him no longer as a skeleton with scythe and hour-glass in hand. That is pagan. See the cross in the one hand and the outstretched palm in the other, and hear from his lips the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest, and I will give you life."

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Tuskegee Cotton-Planters in Africa

By J. N. Calloway

A year and a half ago Mr. J. N. Calloway, one of the teachers of agriculture at Tuskegee Institute, in Alabama, was hired, with three graduates of the Institute, by the German Colonial Economic Society to go to the German colony of Togo, in West Africa, to teach cotton culture to the natives there. Mr. Calloway, who had been allowed leave of absence for a month's visit home, has just returned to Togo, taking with him several more young men from Tuskegee, skilled in cotton culture, who are to be located among the natives as model farmers. This is not in any sense an emigration scheme, as all these persons were hired to work at a salary by the Colonial Society. To Americans, and especially to all who have followed Mr. Booker Washington's work at Tuskegee, it is gratifying to note that the Institute is now sending out skilled negroes as instructors in practical knowledge to the land of their fathers. When Tuskegee is endowed, as it should be, its present usefulness will be greatly increased.—THE EDITORS.

OUR voyage from Hamburg to Togo on a coasting steamer was pleasant and uneventful, except that a storm, which shook up the cargo considerably, caused a fire to break out in a number of cases of matches. As a good portion of our load below deck was made up of gunpowder and gin, we did not feel quite comfortable until we were sure that the fire was put out. I speak of this here not so much as an incident of the voyage as because it is an indication of the nature of too much of the trade with some parts of Africa.

The first place at which our steamer stopped so that we could go ashore was a town in Portuguese territory which once was a center of the slave trade. The town is surrounded by a high brick wall, and the gates in this wall are tightly closed at night even yet, on account, we are told, of the ill feeling which the natives still have towards the Portuguese as a result of the slave trade. It seems quite certain that the ancestors of at least two of our party were brought from this part of Africa.

Lomé, the seaport of Togo, is a neat German town with broad streets. Togo is about as large as the State of North Carolina. It lies upon the north coast of the Gulf of Guinea. It was decided to locate our plantation near a German station called Misahohe, sixty miles inland. The natives, under the pay and direction of German officers, have built good roads through much of the colony, and if we had had a buggy and anything to draw it we could have driven easily the whole sixty miles. So far, though, neither horses nor oxen have been able to withstand the effects of the bite of the tzetze-fly there, and it is necessary to depend upon native labor. A company of native carriers was engaged to take our goods inland. Among other things, we had taken out from America two lumber-wagons—one of them made by students in the carriage-shop at Tuskegee—one hundred and fifty bushels of cotton seed, and a quantity of farming tools. We proposed to have the natives put the goods into the two wagons and then draw the wagons, but to this the natives objected. They had never seen such vehicles before, and were afraid that they would get away and run over them. They offered to carry the wagons in on their heads, but we finally decided to leave them until the horses were sent out later. Each native carries sixty pounds of freight upon his head, and the journey of sixty miles is made in two days. The regular pay for a man for this work is five shillings—$1.25—for the trip, and he boards himself. The young men of our party walked. I was carried in a hammock slung to a pole fastened to two boards borne upon the heads of four men. Some of those who were at the World's Fair at Chicago will remember seeing the man who was in charge of the Dahomey village on the Midway Plaisance being borne about in this same way.

When we arrived at the place where our plantation was to be located, the German official in command of that station sent word to the native chiefs that I wished to engage men to work, and two or three days later they and their headmen assembled to confer with me. They squatted down in a semicircle, and I talked with them through an interpreter. As a result we had plenty of laborers,

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We laid off one hundred acres of ground, which, like most of the ground there, was covered with a dense growth of stout grass, in many places twenty feet high. Men cut this grass and then dug up the ground with stout spades. Women and children shook the dirt out of the grass roots and piled the roots up to be burned. The wages paid ranged from ten to twenty cents a day, and the people boarded themselves. The natives seemed to me to be willing to work, considering how little accustomed they have been to steady employment, and how easy it is to exist there with little labor. They seemed interested in the new methods of work which we employed, and I think they will be glad to learn them. As a general thing, they are a happy people, easy to get along with. They are fond of singing, and if there is a hard piece of work to be done, it pays to hire one man to sit down by the field and beat a bass drum. Then the others will sing an accompaniment and work. It seemed to me that I saw a resemblance between their music and the plantation melodies of the colored people in the South.

At first I leased the land we cultivated, but later I bought this and four hundred acres more, so that now we have five hundred acres. I paid about one hundred and fifty dollars for the whole of this, but that was considered a high price. A missionary who had a station very near us occupied a piece of over a hundred acres of land for which he had paid only seven dollars. The land is all owned by the natives unless it has been bought from them by some one, or, as in a few cases, confiscated by the German Government for some misdemeanor. Of course there have been no written records until the Germans occupied the colony in 1884.

The people who live inland are called "Bushmen," but this is simply to distinguish them from those who live on the coast; it does not mean, as I had thought, that they lived by themselves in the forest. Instead of that they live in small villages. Their homes are mud houses usually about six by eight feet square. Their household furniture consists of a mat to sleep on and a few pots to cook in. The men are apt to have more than one wife. It is rare that a Bushman has more than four wives, but I heard of a trader who had nine. The traders' wives are quite commonly employed in the business of their husband. They do not live in any one place, but are located at various points—sometimes as much as a hundred miles away—where they act as sub-agents and saleswomen. Each Bushman's wife has a house to herself, and her own farm to carry on. The women and children do most of the work of cultivating the fields, although the man of the house—or houses rather—sometimes has a patch of land also that he takes care of when he is at home. His farming is apt to be interrupted by trips to the coast to act as a carrier, since for this work he receives money or its equivalent in goods. As so much more freight comes into the colony than goes out, the rate going to the coast is much lower. A man thinks himself lucky if he can find a load of palm kernels or something of that kind to carry down, and is glad to carry sixty pounds the whole sixty miles out for two shillings, instead of the five shillings which he will get for bringing the same weight back.

The fact that wives are bought makes girl children at a premium, and girl babies are more welcome than boys. A girl is often betrothed or sold by the time she is five years old to the father of a boy for his son's wife when she gets old enough. In such case as this, though, not more than $1.25 is paid for her, as there is always the danger of death or accident. A good-looking girl of marriageable age is worth as much as seven dollars. If she is a very good-looking girl, or especially desirable for any reason, the father is apt not to be willing to sell her to a Bushman, but to look about for a clerk or trader who will be able to pay as high as fifteen or twenty dollars, or perhaps even more, for a desirable wife. The women do not always get on well together. Not so very long ago a young woman, the wife of a trader, came to our house to sell silk handkerchiefs. She was so unusually good-looking and intelligent that her husband had paid sixty dollars for her. She took quite a fancy to one of the young men who went over with me, and tried to induce him to buy her. She said that the reason she did this was that her husband had several other wives and

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she did not like to be one of so many; she wanted to be a man's only wife.

There are German Protestant and Catholic missionaries in the colony, and a considerable number of native missionaries trained by these people, and some of them by English missionaries who were there formerly, I think. The man of whom I have spoken, whose place is near ours, was one of the last-named class. These teachers have not only trained the natives in religion and in books, but also in the trades. For instance, if I want a suit of clothes, I send my "boy" to a town called Kpalime, one hour's journey from our place. By noon the tailor is at my house to take my measure, and in a few days he delivers the clothes. Kpalime is a town of about one thousand inhabitants. There are only two white men in the place, both German traders. The tailor and the other tradesmen either learned their trades of the missionaries or else from some one who did learn of them.

Europeans and Americans wear the thinnest possible underclothing, and then a suit of thin white cloth or of khaki cloth. The native men wear a loin-cloth and another cloth which they wrap about them, something like a Roman toga. When on the road, they take this cloth off, and, rolling it up into a sort of turban, put it on their heads as a cushion on which to rest the burdens which they are carrying. By the time the children are four years old they begin to practice carrying burdens on their heads. Largely as a result of this exercise, I think, they are a superbly straight and muscular people. The women wear a cloth draped about the hips, and sometimes another cloth wrapped just beneath the arms. All go barefooted, unless it is for a sandal. I did not see a pair of stockings worn by a native all the time I was in the colony. This bareness of dress does not mean poverty so much as adaptation to the climate. I have seen many women with only two cotton cloths on, weighted down with heavy chains and bracelets of gold; while frequently, especially on the coast, a barefooted woman will have a piece of beautiful silk wrapped around her body and an elegant India shawl thrown about her waist. When a woman is sold in marriage, the money paid does not go to the father alone, but is divided up among all the kin, and if, as is often the case, the purchase price includes a portion of gin, the entire family joins in the celebration that follows.

A part of the natives are Mohammedans. These are mostly those who have migrated to this colony from the Niger River country in the north. The Bushmen are pagans. They have two deities—one a supreme being who is good, and who, because he is good, they dare to neglect. The other is half good and half bad. This god seems to take the place of the popular conception of a devil. They try to propitiate him at times, especially if they are in trouble or have met with any misfortune. Each community has a sort of priest to this god. An image of this god is made of mud, in a little thatched hut of branches, and offerings are placed before it. In general, though, the people show how little real respect they have for this god by trying to cheat him with things which they would not eat themselves. When a person dies, he or she is buried and the dirt tramped down until the grave is obliterated. Then, if the dead person has been some one of prominence, or rich enough so that the estate affords it, powder is fired off, cases of gin are bought and opened, and there is a general feasting and celebration. Inheritance of property is from a man to his nephew—his sister's son—and not to his own son.

At the place where our plantation was located, there was only our own house, the establishment of the "Station Master"—which is as near as I can translate the title of the German official—barracks for his soldiers, and two small native villages. The territory over which this officer had jurisdiction was about twenty-five miles square. He had one hundred soldiers. All the soldiers are natives under German officers. The soldiers have good rifles. The natives are allowed to have only old flintlock muskets for firearms. Our house was of mud, built by setting poles up in the ground, weaving palm-branches back and forth between the poles, and then plastering all thickly with mud. The roof was of grass, as this is cooler and cheaper than iron or wood. Although the rains in the summer there are severe, the roof never wets through, nor does it need replacing

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oftener than once in two years. The clay of which the walls are made is got by breaking down an ant-hill, in which the country abounds. The insects have worked the clay over until it is fine and firmly packed together. The natives pulverize the clay and moisten it, and then build walls out of it which are almost as hard as rock. We had a five-room house. We slept on low beds made by stretching canvas over posts driven into the ground. We had a cook to whom we paid five dollars a month and a washman who was paid two and a half dollars a month. The latter did not give all his time to our work, though.

The natives live chiefly upon yams, much like a huge white potato. These are boiled and the substance beaten to a paste like bread dough. Europeans and Americans can have pretty much anything in the way of food which they wish to pay for. At the town I have spoken of we could buy flour from Minnesota, ham from Chicago, butter from Denmark, and canned fruits from California. Of course the prices were high. Ham was forty cents a pound. The native tropical fruits are plentiful and good. The tzetze-fly does not affect sheep, so there was plenty of good mutton raised in the colony. We had twenty-two oxen and twenty-two horses sent out for the use of the plantation, and all died from the effects of the bite of the fly. Men do not seem to suffer. I wanted to get some specimens of the fly, and offered a copper each. A copper is a cent and a quarter of American money. Before I knew it I had sixty specimens, and so many more natives were reported as getting ready to engage in this for them phenomenally remunerative occupation that I hastened to withdraw my offer. Several of the men were bitten by the flies while bringing them to me, but none suffered any hurt. The German Government has skillful scientific men in the colony studying the fly and the effects of its bite, to try and discover if inoculation or some remedy cannot be employed to prevent its ravages.

It is possible that the tzetze may convey the malaria which is so prevalent in the colony, but of this there is no proof, since mosquitoes are also very common. As all our animals died, we were obliged to depend on native labor for everything. The cotton was furrowed out with plows drawn by natives, four men to a plow. The cotton-gin, which one of our men rigged up, had only one sweep to it, having been built for horse power. He had to add three more sweeps. Then we put six men on to each sweep, and they furnished all the power necessary.

Misahohe is about six degrees north of the equator. The temperature never rises above 95° and never falls below 70°. The winter months there are much like an Indian summer in the Southern United States, and June, July, August, and September not unlike a rainy summer in the same part of America. We were about a thousand miles south of the Great Desert, but in the dry winter season the dust from the Desert is blown as far south as where we were. On a perfectly clear day the wind would begin blowing from the north; in a little while the air would seem filled with a haze, and soon would become fairly murky. A sheet of paper left in the open air would show a very palpable deposit of fine yellow dust. Malaria is prevalent in the colony, both natives and foreigners suffering frequently from malarial fever, although the taking of quinine by the latter seems to ward off any serious results. The natives steep and take what they call "bush medicine." I have wondered if an investigation of these native remedies might not lead to the discovery of valuable medicines. The natives in the part of the colony where our plantation is are not nearly so proficient in agriculture as those who live several days' march further inland. The explanation given for this is that the territory near the coast was so much more frequently and so persistently raided by the slave-traders that the general development of the natives was arrested.

It seems to me doubtful if white men will ever be able to succeed in this climate as planters. Besides the malarial fever there is what is known locally as the "black water" fever. This rarely attacks the black man, and when it does he usually recovers, but the white residents in the colony seem to be very susceptible to the disease, and fully fifty per cent. of the cases are fatal. The German officials remain in the colony only two years, and then are transferred or else go home for

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six months to recuperate. The German officials with whom I came in contact were extremely intelligent men, universally courteous and helpful. They all spoke English, and were well posted with regard to affairs pertaining to America. American news reached us through the medium of the German papers.

Letters of John Richard Green[1]

"YOU'RE a jolly, vivid man, and I'm glad to have known you; you're as vivid as lightning." This, so Mr. Leslie Stephen tells us, was Tennyson's estimate of John Richard Green. After reading Green's letters one can understand how true that characterization was. An intellect marvelously alert and many-sided; a nature very sensitive to beauty; a will constantly triumphing over circumstance; an imagination keen, poetical, and yet entirely under the control of that will; an insatiable interest in all things human; an inexhaustible vein of humor and an appreciative sense of humor (the two do not always go together); a profound religious nature combined with a hatred of dogma and fanaticism; and a disposition for lasting friendships—all these traits stand out strongly in these letters; but, after all, it is not any one of these traits nor all of them together that characterized the man. One can only say with Tennyson, "Vivid as lightning."

Born at Oxford, Green spent his childhood among surroundings which developed his imagination and his love of the past. "Bells had their poetry for me from the first," he wrote later in life, "and the Oxford peals would always fill me with a strange sense of delight. And music in any shape was the pleasure of pleasures."

May morning, too, was a burst of poetry every year of my boyhood. Before the Reformation it had been customary to sing a mass at the moment of sunrise on the 1st of May, and some time in Elizabeth's reign this mass was exchanged for a hymn to the Trinity. At first we used to spring out of bed and gather in the gray of dawn on the top of the college tower, where choristers and singing-men were already grouped in their surplices. Beneath us, all wrapt in the dim mists of a spring morning, lay the city, the silent reaches of Cherwell, the great commons of Cowley marsh and Bullingdon, now covered with houses, but then a desolate waste. There was a long hush of waiting just before five, and then the first bright point of sunlight gleamed out over the horizon; below, at the base of the tower, a mist of discordant noises from the tin horns of the town boys greeted its appearance, and above, in the stillness, rose the soft, pathetic air of the hymn, "Te Deum Patrem Colimus." As it closed, the sun was fully up, surplices were thrown off, and with a burst of gay laughter the choristers rushed down the little tower-stair and flung themselves on the bell-ropes, "jangling" the bells in rough mediæval fashion till the tower shook from side to side. And then, as they were tired, came the ringers; and the "jangle" died into one of those "peals," change after change, which used to cast such a spell over my boyhood.

After years spent in school and under a private tutor, and then after his undergraduate days at Jesus College, which were not happy because he felt himself intellectually isolated from most of his fellows, Green became a curate in a "squalid parish" under the Rev. Henry Ward, father of Mr. Humphry Ward. His clerical career proved to be of the highest use to him as a historian. During these and later years in various parishes he came to know intimately the lives of the people of East London—costermongers and dock laborers—and learned the "poetry in the thud of the steam-engine and the white trail of steam from the tall sugar-refinery, in the blur-eyes of the Spitalfields weaver, or the hungering faces of the group of laborers clustered from morning till night round the gates of the docks and watching for the wind that brings the ships up the river." Most of the letters written during this time were addressed to Mr. (later Professor) Boyd Dawkins, the geologist. While "elbow-deep in services—sick-visiting, mothers' meetings, poor relief, and the 100,000 etceteras" of his curacy, he had mind, and somehow got time, to write of scientific matters, in which he was greatly interested, study history and plan historical projects, fight out in his

[1] *Letters of John Richard Green.* Edited by Leslie Stephen. The Macmillan Company, New York. $4.

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own mind and sometimes openly the ecclesiastical and theological battles that were raging all about him, and in it all maintain a cheerful sanity that was the best testimony to his very deep religious faith. There is hardly a letter that does not suggest quotation. Every one is, as his own phrase is, a "very-letter." His tendency in both religion and politics was strongly toward the liberals; but his nature revolted at the strife of parties. Even in Oxford, as he wrote to Stanley, he "saw only religious parties unjust to one another," while he "stood apart, unjust to them all." But his sense of humor saved him from priggishness. To Mr. Dawkins, or "Dax," as he always calls him, he writes:

I spent a day with D. a little time since, who advances in a most odd fashion. When I saw him before, he had given up the first chapter of Genesis, but believed implicitly in all the rest. Now Genesis is wholly absorbed, but its disappearance has in no wise affected his faith in the four remaining books of the Pentateuch. So gradual a rate of digestion will keep the Apocalypse for his heirs.

In spite of his amused impatience with unthinking conservatives, he had for them a tolerance which is not always characteristic of those who call themselves liberal. Of one he writes:

God speed him! There may be higher and nobler creeds than his, but there never was a truer, more earnest-minded laborer among the συνεργοί θεοῦ. Perhaps this narrow type of Evangelicalism has its use, sweeps the narrower, more limited minds into Christ's net, gathers up "the crumbs that remain, that nothing be lost." God is a great Economist.

The two traits which, together with his mental balance, perhaps more than all others fitted him to become the historian of the English people—his human interest and his imagination—are conspicuous in these early letters. Here is a glimpse of him in his imaginative mood:

My Dear Dax:

Behold my Patmos, a cockney Patmos—but then am I not a cockney St. John? This little hamlet lies away from vulgar Margate, whither I journeyed to-day to find a congregation of the veriest snobs eye ever beheld. The cabbies were aristocratic beside their passengers. But nothing can vulgarize the sea. I sat for two hours this morning alone in a bay beneath the chalk cliffs, with a volume of De Quincey in my hand, and before me the "great and wide sea" dotted here and there with the dusky red sails of a fishing boat, and edged on the horizon with the faint trail of the distant packet. Nothing can vulgarize the sea—not even my writing about it.

And here is a passage that shows how concrete and individual his human interest was:

Thinking it over quietly, I see many reasons why I do not "speak" now. One, the most important of all, I pass by. Next to it comes that want of popular fiber which leaves me little sympathy with men in the mass. I love Jack, Tom, and Harry, can feel with and speak to them. I cannot love or feel with men as men. A crowded church full of upturned faces is a mere solitude to me. A little group of people I know rouses all my energy and fire. What I did in Hoxton I did because I *knew* my people—why I failed here is because I did not know them. If I succeed again in the East, it will be because dock laborers and costermongers are not mere "faces in pews" to me.

Very early his ambition was to become "the historian of the Church of England." He soon, however, became dissatisfied with the idea of confining himself either to "any particular branch of the Christian communion in England," or to "the purely external and formal point of view" of the ecclesiastical historian. The outcome was a resolve to discover and record the growth of Christian civilization in his own country, and the result of this resolve was the "Short History of the English People."

His later letters, mainly addressed to E. A. Freeman, deal in great part with the progress of this and other historical works. Though somewhat less personal, they are still deeply interesting. They form a record of heroic struggle against scholasticism in others—even in his friendly critics—and against ill health in himself. The many protests which he received from others against his purpose to reproduce the life of the past by his imagination did not move him from that purpose. Freeman, for instance, had criticised this sentence about Château Gaillard: "From its dark dungeon we see not merely the pleasant vale of Seine, but the sedgy flats of our own Runnymede." Green wrote in reply:

On the whole, I go with your criticism. As to the sight of Runnymede from Château Gaillard, indeed I can only say I did see it, and if you didn't it was because you went fast to sleep in that pleasant sunshine while I sate beside you "mooning" about the Angevins. I mean this, that as I "mooned" at Château Gaillard I saw for the first time (so far as I was concerned) what seemed to me the true

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bearing of the Angevin reigns on the fortunes of England and the birth of the Charter. It wasn't a metaphor to me then, and it isn't now; and why on earth did you go to sleep when you might have had such a sight?

His human interest, too, like his imagination, was never choked by his painstaking research and indefatigable accuracy—of which these letters bring ample evidence. He was in France during the Franco-Prussian war, and he thus described what he saw:

Troop-trains passed us, honest German faces looking cheerily out of windows; sick and wounded limped about the platform at Köln; one poor boy, a mere boy, all pale and worn, with a shot through his shoulder, supping his onion soup in a corner, and people stopping to say a cheerful word to him and pass on. Johanniter knights, too, very fierce creatures with very long swords, guarding piles of red-cross luggage, and red-cross trains passing us on the road as we swept down the valley of Main and away to München. Pleasant for you folk who "rejoice in war," as the Psalmist says, but I am a poor weak-nerved creature who have seen too much human suffering in my time to think the world needs more of it than God gives it, and all the telegrams and bunting and guns in the world won't make me forget that white boy's face at Köln.

We can understand from that his impatience with the academic mind of his friend Freeman, to whom he wrote:

There was no indifference when you stood before the figure of Frederick or the tomb of Henry. It was only when you stood before some memorial of the people that you took refuge in your sketching-book. And yet to my mind a crowd of Florentines shouting themselves hoarse on their piazza are a greater and a nobler thing than all the Emperors that ever breathed.

Yet the very human interest which in him protested against making history mere annals of kings and parliaments, of battles and treaties, made him, when it came to writing for boys, a pleader for the "drum and trumpet;" as in this paragraph from a letter to Freeman:

What I think we should aim at in these smaller books is to produce in a boy's mind one definite impression; and he can only get this by having some one central event brought strongly out, much more strongly than we older and more "feelosofical" folk need it, and all other matters grouped round it. Besides, though it's I that say it who shouldn't, boys like fighting, and it's through war and the picturesqueness of war that we can best get them to follow out and understand the historical and larger aspects of things. The only difference, in fact, between this plan and yours is the bringing out on a larger and more prominent scale of the central *fight for England*, and this, I fancy, will suit you as well as it suits the boys.

In spite of his "liberalism," he hated the somber and pharisaical sides of the Puritan character—the sort of person like the wife of an American "meenistir" he describes, "who seems to do her religion and her shopping on the same hard-bargain principle"—and had little respect for Philistines, "your 'right-and-wrong,' your 'truth-and-falsehood' people," as he called them. He had a very clear way of analyzing a character or a situation, seizing on the essentials, and stating tersely the *pro* and *con;* and his judgment concerning himself, when it was necessary for him to render it, was as sound and clear as his judgment of others.

It would be easy to quote indefinitely from his letters to illustrate his high-minded conception of his work and his religion; his freedom from affectation; his love of fun that often took the form sometimes thought to be distinctively American; his love for little children; his brilliant facility in letter-writing that corresponded to his brilliant facility in conversation.

It is a stimulating experience that the reader of these pages has in following a man who steered a straight course through very troubled seas and yet kept his colors flying as if it were all in calm waters. It is a surprise to find one's self two-thirds of the way through the book before coming to Green's thirty-eighth year. Green lived scarcely more than forty-five years; but each of those years was compact and, like himself, vivid.

The biographical value of this book is very high. Mr. Leslie Stephen, both in editing the letters and writing the biographical interludes (if they may so be called), has shown the best of judgment. His work is the more admirable because it is not conspicuous. There is a happy lack of eulogy; for that very reason it is hard to imagine any reader of this volume laying it down without an enthusiasm for the man it pictures.

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The Cosmos and the Logos[1]

THESE lectures by Dr. Minton, Moderator of the Presbyterian General Assembly, and Chairman of its Committee on the Revision of the Westminster Confession, will be regarded with special interest, and will reward careful study. The theme indicated by their concise title is, the Universe as the scene and the subject of redemption from sin by Christ. The treatment of the theme is a remarkably keen and vigorous presentation of the Calvinistic theology of the Westminster Confession, which it is understood no revision is likely to modify. Its philosophical basis is, of course, idealistic, as theism must be, but also, of course, not monistic. Dr. Minton cannot "see any difference or preference between monistic idealism and monistic materialism." Repudiating dualism in any sense as incongruous with God's sovereignty, he accepts the dualism of spirit and matter as irreducible. "Monism is a pure fiction of the philosophic imagination, just as the atom is a pure product of the scientific imagination." In squaring accounts with the scientists, their boasted certitudes are pronounced "as precarious as the most dogmatic deliverances of Christian theology have been." But of this precariousness there is no note in Dr. Minton's strong assertions of the far-reaching effects of Adam's sin. Thereby "the whole cosmos . . . is blighted." "The world we see is not God's world, as God made it." Weeds, rattlesnakes, earthquakes, birth-pains, and other such evils "belong to a world which the blight of sin has cursed." This sounds dogmatic, but there is Genesis for it, and also St. Paul's account of the bondage of corruption as resting on "the whole creation." Dr. Minton does not observe that the phrase thus translated in Romans viii., 22, is identical with the phrase in Mark xvi., 15, which refers merely to all mankind. Nevertheless, he holds that there is no conflict between science and theology. The flat contradiction which anthropology and ethnology give to the doctrine of the fall of all mankind in the sin of the reputed progenitor of the rates that are comprised in the history of civilization is not in his field of view.

To the foregoing statements concerning the cosmos it is not easy to adjust others that are more easily accepted. "The world is God's word to man." The cosmos begins the divine revelation which the Incarnate Logos completes. God is "the substratum and immanent life of it all." He "speaks in the laws and forces of nature." Not with such premises can more be consistently asserted than that man's apprehension of the cosmos, certainly not the cosmos itself, has been blighted. Nor is it possible to reconcile with such premises the dictum that "nature cannot save," in which Dr. Minton reaffirms the statement of the Confession (X., §4), the unsalvable condition of all men ignorant of the Christian revelation. Yet he admits that in form, at least, the great philosophies of Greece were "admirably suited for the high and permanent uses of Christianity." More than this must be admitted as to the substance of Plato, Aristotle, and the Stoics.

That there are cross-currents in Dr. Minton's thought is plain. The most conservative thinker who lives among thinking men cannot escape being caught now by one and now by another of conflicting tendencies, one of which must ultimately prevail. One must agree with Dr. Minton that an adequate conception of sin is the *sine qua non* of an adequate religion. But the exaggerated conception of sin given in these lectures, a sketch of human conditions drawn from the first chapter of Romans unbalanced by the discourses to heathen found in the Acts, injures by its recoil the cause it aims to promote. Half-truths are the bane of sound thinking. Calvinism has used for more than it is worth the fact that it is natural to do wrong. The fact that needs to be coupled with this is that it is also natural to do right. One must grant with Dr. Minton that "the first move to be made in righting up a wrong world is

[1] *The Cosmos and the Logos: Being the Lectures for 1901-2 on the L. P. Stone Foundation in the Princeton Theological Seminary; also Delivered in the Theological Seminary at Auburn, New York.* By the Rev. Henry Collin Minton, D.D. The Westminster Press, Philadelphia. 5×7¾ in. 319 pages. $1.25, net.

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to give to man a clean heart and a right spirit," and to follow Christ. But one who cannot agree with him that the cosmos is sin-blighted cannot admit with him that following nature and following Christ are incompatible.

Anticipations[1]

MR. WELLS'S book is brilliant and interesting, but lacking in charm and in moral elevation. The author's social forecast claims to be descriptive of society as it is to be, rather than of society as it ought to be, and it is not, therefore, to be judged as an embodiment of his ideals; but none the less the nature of his ideals is almost constantly in evidence, and is responsible for the hard, forbidding, and sometimes repulsive character of the society he anticipates. The only light with which his future is to be illumined is that of mechanical science. Mechanical science is the fountain light of all his day, the master-light of all his seeing —not only as regards the future, but largely as regards the past. The triumphs of democracy during the past two centuries he attributes to the advances in mechanics which have given a new industrial order—utterly ignoring the fact that the democratic advance was led by the American colonies, in which the new industrial order had no foothold save in a few cities, and these cities the strongholds of the opponents of the democratic movement.

The author lacks insight into the deeper springs of human activity toward higher ends, and therefore he is utterly unfitted for the rôle of prophet. It is as a critic alone that he shines, though in this field he does shine most brightly. His first chapters, upon the changes in locomotion already in sight, and the diffusion of cities likely to accompany these changes, are decidedly clever. We are entering, he sees, upon a period of electric traction, not only in trolley-cars, but in vehicles adapted to all paved streets. In this way we are making unnecessary the congestion of population within walking or driving distance of industrial centers, and are making possible rural homes for industrial workers. The beginnings of this change have already impressed themselves upon so many observers that few will dispute the probability of the author's forecast upon this matter. Critics may content themselves with pointing out the financial difficulty of some of the author's otherwise feasible mechanical changes. Take, for example, his sprightly assertion that the narrowness of railroad cars is in slavish imitation of the carts and coaches of our ancestors, and that "before every engine, as it were, trots the ghost of a superseded horse." Here the author seems to be unaware that in America a strong effort has been made to alter the standard gauge, and to change it in the direction of a yet narrower track, in order to lessen the cost of the roadbed. But these details merely indicate that it is the work of a novelist and not of a mechanical engineer with which we are dealing. The more serious defects of the book occur where the author seeks to outline the social reactions which the anticipated mechanical changes will bring with them. In these chapters he discusses the future attitude of men and women toward marriage and the procreation of children in a manner distinctly repellent to healthful minds. His chapter on the beliefs of the future is simply a chapter on his own beliefs and disbeliefs—the latter predominating. The volume has created a great stir in radical centers of England, but it is not a book which can take any hold on the affections of people, or exert any profound influence. Its radicalism, even, is the radicalism of flippant disbelief in what is, and not the radicalism of a serious faith in what should be. The former type of radicalism never effected social changes, for in the field of social reform, as in that of religion, it is only positive faith that removes mountains.

[1] *Anticipations of the Reaction of Mechanical and Scientific Progress upon Human Life and Thought.* By H. G. Wells. Harper & Brothers, New York.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Alabama Sketches. By Samuel Minturn Peck. A. C. McClurg & Co., Chicago. 4½×7 in. 299 pages.

The humor here is most engaging—easy, genial, broadly human. "The Trouble at St. James's," the opening story—which appeared originally in The Outlook—is told by Dan Groby, the negro sexton; and, making all allowance for Dan's point of view and dialect, the essential truth of the situation cannot fail to touch an appreciative chord in any one who knows aught of the subtleties of church organization. Next in point of popular humorous appreciation will doubtless rank "The Political Split in Oakville" and "What Became of Mary Ellen"—the latter being the name of an anaconda which escaped from the circus then visiting the town, and stopped the progress of an important wedding. The humor of these and other sketches is as individual as it is irresistible. Some of the sketches are touchingly pathetic, and all reveal an original mind and a practiced hand.

American Business and Accounting Encyclopædia (The): A Standard Reference Book for Accountants and Business Men. Illustrated with Hundreds of Special Forms and Tables. Compiled by E. H. Beach and W. W. Thorne. The Book-Keeper Publishing Company, Limited, Detroit, Mich. 8×11 in. 1,090 pages. $10.

This is a valuable work of reference for officers of corporations, for credit men, managers, accountants, and office men in general. It has over one thousand pages, contains accounting systems and ruled forms for different businesses, treats of the duties of auditors, answers questions of law which come to the mind of every business man, and contains all the information which a bookkeeper would be likely to want. This matter is carefully indexed, and any subject can be readily referred to. The book is strongly and handsomely bound.

American Farmer (The). By A. M. Simons. Charles H. Kerr & Co., Chicago. 4×7 in. 208 pages. 50c.

Assassins (The). By N. M. Meakin. Henry Holt & Co., New York. 5×7½ in. 426 pages. $1.50.

A romance of the Crusades in which the Old Man of the Mountain or Lord of the Assassins, of whom Mr. Hewlett gave us a hasty impression in "Richard Yea-and-Nay," plays a leading part. One of his band is detailed to assassinate the Sultan Saladin (dear to the readers of Scott's "Talisman"). To make him pliable he is drugged and taken to an earthly paradise which he believes to be the heavenly one, and when he is removed, after falling deeply in love with one of the houris, he looks forward to his return after a glorious death in doing his duty. But when it comes to actual assassination of a noble leader of men, his heart fails him. The complications are ingeniously worked out, and the battle and siege scenes are vividly presented. Of course the whole story is romance pure and simple, with only a slight historic background, but of its kind the tale is a rather unusually good specimen, even although realists or analysts would scoff at its being considered literature.

Behind the Grill: Some Experiences of a Country Bank Cashier. By Duncan Francis Young. The Abbey Press, New York. 4½×7½ in. 105 pages. 50c.

Bobtail Dixie. By Abbie N. Smith. Third Edition. Illustrated. The Abbey Press, New York. 5×8 in. 153 pages. $1.

Burdens of Local Taxation and Who Bears Them (The). By Lawson Purdy. The Public Policy Publishing Co., 132 Market Street, Chicago. 5½×8 in. 48 pages.

A thoughtful little book on an important subject. The author reaches the conclusion that nearly every tax is shifted off upon "consumers" except the taxes on land values and public service corporations. He does not consider taxes on inheritances or taxes on incomes, which by universal agreement "rest where they are put," and in his consideration of other taxes, like those on buildings, he assumes that they force investments into some other field, and thus diminish the supply of the kind of property taxed. This assumption contains rather more of untruth than of truth in America to-day, for the field of untaxed and yet both safe and remunerative investment is extremely narrow. If all taxes were removed from buildings, the chief benefit would probably accrue to the owners rather than to the tenants. Mr. Purdy is doubtless right in saying that a tax is shifted upon the consumer [or user] when it restricts the supply of the article taxed so that its price can be raised an equal amount; but he should not conclude that every tax on "things capable of reproduction" diminishes the supply in any such degree. If we must have a short rule by which to separate the taxes that are shifted from those that stay where they are put, its central point should be in the distinction between things already in the market and those yet to be brought within the market. A general tax upon goods already in the market—lands, houses, railroads, etc.—falls chiefly upon the owners, because it does not materially diminish supply or raise prices; a particular tax on goods not yet in the market—cigars, spirits, taxed imports, etc.—falls chiefly upon the consumer, for it does diminish the supply or raise the price.

Chambers's Twentieth Century Dictionary of the English Language. Edited by Rev. Thomas Davidson. The J. B. Lippincott Co., Philadelphia. $1.50.

This is a very compact and yet remarkably complete English Dictionary. Besides its eleven hundred odd pages devoted to vocabu-

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lary words, it contains numerous useful appendices, one of them unique in a book of this kind, so far as we know—a list of forms to be used in addressing dignitaries in England. The vocabulary is fully brought down to date, and the definitions are clear and terse. Our chief criticism is that the very small, light type in which the book is printed ought to have had a sharper, blacker impression to avoid eyestrain.

Cyclopedia of American Horticulture: Comprising Suggestions for Cultivation of Horticultural Plants, Descriptions of the Species of Fruits, Vegetables, Flowers and Ornamental Plants sold in the United States and Canada, Together with Geographical and Biographical Sketches. By L. H. Bailey, Professor of Horticulture in Cornell University, assisted by Wilhelm Miller, Ph.D., and Many Expert Cultivators and Botanists. Illustrated. In 4 vols. R—Z. The Macmillan Co., New York. 7½×10½ in. 2,016 pages. Per vol., $5.

This volume abundantly continues the excellences of its predecessors in the series.

Dog of Flanders (A) and The Nürnberg Stove. By Louise de la Ramé (Ouida). (The Riverside Literature Series.) Houghton, Mifflin & Co., Boston. 4½×7 in. 117 pages. 15c.

Down Historic Waterways: Six Hundred Miles of Canoeing upon Illinois and Wisconsin Rivers. By Reuben Gold Thwaites. (Second Edition.) A. C. McClurg & Co., Chicago. 5×7½ in. 300 pages.

This is a new edition, well illustrated, of a book which may be regarded as a distinct contribution both to history and to the description of a particularly interesting region of the Middle West.

Fighting Bishop (The). By Herbert M. Hopkins. The Bowen-Merrill Co., Indianapolis. 5×7¾ in. 380 pages.

Tells the story of an Anglo-Irishman who comes to America in the early eighties, settles in the great West, gains note as a clergyman, marries a German-American of as sturdy temper as his own, and raises an interesting family whom he holds in old-time subjection. The story deals with his career as a "fighting Bishop" who controls politics as well as religion. The book is forcibly written.

Five Stuart Princesses. Edited by Robert S. Rait. Illustrated. E. P. Dutton & Co., New York. 5¾×9 in. 348 pages. $3.50, net.

The publishers have issued this volume in particularly admirable print, paper, and illustration, and its text justifies such treatment. The text is always readable; it is often strikingly picturesque; in the biographical studies of Margaret of Scotland, Elizabeth of Bohemia, Mary of Orange, Henrietta of Orleans, and Sophia of Hanover, it sets forth as do few books the personal aspect of history. The names of the writers of the five papers are not given; only the name of the general editor. He has apparently made no effort to secure uniform treatment in these articles. The first describes in apt phrase the pathetic story of the daughter of James I. of Scotland, the poet-king and greatest of his line. His daughter inherited somewhat of his poetic gift, and it was seemingly her one solace during her short and unhappy life in France. She was the wife of the Dauphin, later Louis XI., and she was really that heartless monarch's first victim. Beside the other princesses described in this book her slight figure seems all the slighter. Aside from the fact that they were all Stuarts, the only tie really uniting her with them was a participation in the traditional Stuart ill luck. While some faint interest in the relationship between fifteenth-century France and England may be evoked by the recital of Margaret's brief life, in each of the other wider and more important lives lie vital points of contact with seventeenth-century struggles; the book might have had a more vividly dramatic unity had the Princess Margaret article been omitted. The four seventeenth-century princesses had a common ancestor in James I. of England. Elizabeth was his only daughter; she had one little season of sovereignty in Bohemia, and then four decades of exile and poverty in Holland. The other three princesses were James I.'s granddaughters, and the lives of all four form a tolerably complete history of England's foreign affairs during the seventeenth century. Elizabeth showed how impossible was James's policy; Mary illustrated Charles I.'s despairing efforts; with the Restoration Henrietta became a prominent factor in solving a European crisis; and Sophia proved the desirability of a Protestant succession.

Flower and Thorn. By Beatrice Whitby. Dodd, Mead & Co., New York. 5×7¾ in. 313 pages. $1.50.

This story deals with society life in London, and with the career of a girl whose mother depends upon her making a "good match." This she comes near achieving, but the hand of fate and man's vacillating humor step in and dash the cup from her lips. She marries an honest fellow who really loves her and has only his army pay for their joint support. A large part of the story is given to showing how nearly her extravagance and jealousy bring on the wreckage of their lives.

Golden Fluff. By Mrs. James Edwin Morris. Illustrated. The Abbey Press, New York. 5×8 in. 152 pages. 50c.

A collection of brief story sketches for young people, dealing with familiar subjects. Without being in any way remarkable in character, they are handled with a certain grace and sympathy.

Good Cheer Nuggets. Compiled by Jeanne G. Pennington. Fords, Howard & Hulbert, New York. 3½×5½ in. 112 pages. $1.

The latest volume in this little series of "Bits of Ore from Rich Mines" presents brief selections from the writings of Maeterlinck, Victor Hugo, Le Conte, and Horatio W. Dresser, and may be put in one's pocket as a provoker of thought.

Graystone. By William Jasper Nicolls. The J. B. Lippincott Co., Philadelphia. 5×7¾ in. 338 pages.

A story which opens in England and is shifted to Philadelphia. There is some undue sensation, some impossible fortune-making, and the heroine's mother—an honest Irish woman and wife of an American artist—is freighted with an amount of brogue out of all proportion to her station in life and connections.

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High-Caste Hindu Woman (The). By Pandita Ramabai Sarasvati. Illustrated. (A New Edition.) The Fleming H. Revell Co., New York. 5×7½ in. 142 pages. 75c., net.

While the Pandita is certainly the most illustrious of Hindu women in our time, she also takes rank in the world's history as one of the great emancipators. To meet a large demand for her book, published in 1887, this reprint has been issued by the American Ramabai Association, of which Dr. E. Winchester Donald, of Boston, is President. A brief account of her life and experiences from childhood to the present time forms its Introduction.

History of Education. By E. L. Kemp, A.M. (Lippincott Educational Series.) The J. B. Lippincott Co., Philadelphia. 5×7½ in. 385 pages. $1.25.

This is not only as valuable a treatise on its subject as we have met with, but it is made the more serviceable by the introductory suggestions of the author and the editor for the right use of it through clear perception of guiding principles. Educational progress has been achieved in the pursuit of national, or collective, rather than of personal and individual ideals. It was the Greek spirit that gave prominence to the æsthetic interest, the Roman spirit that aimed at the practical; it is the modern spirit that cultivates the humane. The great educators are the few leaders "who caught with teleologic insight the best the racial life made possible." It is the dominant influences in national educational movements that are of the first importance for the student of the historical advance. In the introduction which this volume gives to this rich field of study, the author concisely presents his subject in accord with these principles. The larger half of the volume is devoted to the four centuries following the Renaissance. The innovating forces and the work of the great leaders and reformers are discriminatingly exhibited. The advance made in the nineteenth century, as the period of humane education, gives, as presented here, amid all its defects and crudities, abundant inspiration and hope of nobler development.

Hochelaga Depicta, or History of Montreal. (Facsimile Reprints of Early Canadian Books, No. I.) Illustrated. Edited by Newton Bosworth, F.R.A.S. William Greig, Montreal. 5×7½ in. 284 pages. $3.

A valuable book to all persons interested in Canadian history. The fact that the present volume is a reprint of a history published two generations ago only makes it add the more to the historical knowledge of readers who are measurably familiar with Montreal's past. The impressions it gives of Montreal as it was in 1838 are first hand, and have a vividness which the generalizations of later historians cannot attain. It is a tribute to the historical scholarship of Canada that this old volume should now be reprinted in such excellent form.

Holman Hunt. By George C. Williamson, Litt.D. (Bell's Miniature Series of Painters.) The Macmillan Co., New York. 4×6¼ in. 64 pages. 50c.

Reserved for later notice.

Improprieties of Noah and Other Stories (The). By H. V. Smedberg. The Abbey Press, New York. 4½×7½ in. 101 pages. 50c.

Ivory Workers of the Middle Ages (The). By A. M. Cust. Illustrated. The Macmillan Co., New York. 5¼×7½ in. 170 pages. $2.

Reserved for later notice.

Josephine Grahame and Other Stories. By Jeannette Wheeler. The Abbey Press, New York. 5×8 in. 330 pages.

One of the books which cause the reviewer to feel sorry! It contains several little stories, quite innocuous in themselves, and purporting to present people in "society," yet their point of view and grammar would cause a lifting of eyebrows in any present-day village sewing-circle. "He is some better," "I shall not mind if I do not teach any," "If one does so-or-so they will be sure to succeed," are among the minor conversational lapses of the best people in these stories.

King of Andora (The). By Henry E. Harris. The Abbey Press, New York. 5¼×7¾ in. 288 pages. $1.25.

Mlle. Fouchette. By Charles Theodore Murray. Illustrated. The J. B. Lippincott Co., Philadelphia. 4½×7½ in. 398 pages.

The story of a little girl of good family, stolen by some rag-pickers of Paris and afterwards dropped at the door of a *cabaret*. Here she becomes an ill-treated drudge, runs away, is rescued from drowning, and afterwards finds an asylum in a convent. The pictures of cruelty practiced in this establishment pass the bounds of belief—especially in a city of such a complete police system as that of modern Paris. Fouchette escapes, passes through wonderful experiences as a grisette without becoming corrupted, and finally becomes a paid aid to the prefect of police. The pictures of student and Bohemian life in the great city are effectively presented. The illustrations are poor.

Michael Ross, Minister. By Annie E. Holdsworth. Dodd, Mead & Co., New York. 5×7¾ in. 321 pages. $1.50.

This is in certain points a novel of strength. Michael Ross is a Dissenting minister in a small English village community. He is young, unmarried—as the story opens—eloquent, enthusiastic, indeed almost running over with the milk of human kindness. Behind all this he possesses a "Puritan conscience" of the most intense and troublesome variety, whose heights and depths he himself little dreams of till they are set in motion by his love for a young woman whom circumstances have made the wife and victim of an aged clergyman—Ross's predecessor in the pulpit he now fills. The course of the story is involved, affording an almost endless play of psychological situations. There is an unusual assortment of village "types," who afford a great amount of human interest, including pathos, play, tragedy, and humor.

Miscellanies. By Austin Dobson. (Second Series.) Dodd, Mead & Co., New York. 4×7 in. 277 pages. $1, net.

In this second series Mr. Dobson presents a long list of essays and introductions dealing with the eighteenth-century subjects to which he has given such intimate and affectionate study. In his preface he says very aptly that they appeal to a sympathetic audience,

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One must care for the atmosphere, the manners, and in a certain sense the fashions of the eighteenth century in order to enjoy these papers; but this is a requirement easily met, especially under the guidance of so competent and charming a writer. When Mr. Dobson writes about Mrs. Woffington, Mrs. Delaney, Grub Street, the Spectator, and kindred topics, he adds first-hand knowledge of his themes and their period to natural gift of style and a native power of sympathy which make him the most charming of commentators on a period to which form meant a great deal, and which cannot be understood unless the reader sympathizes with the sentiment of form. The second and larger part of the volume contains occasional verses and inscriptions, many of the letters being addressed to American writers. The refinement of touch, the delicate humor, the senitiveness to form, which have made Mr. Dobson pre-eminently the interpreter of the eighteenth century, have made him a master also of the occasional poem and of the inscription. No English poet of the day has a happier gift of expressing real feeling with the lightest possible touch and of conveying thought with the smallest percentage of effort to the reader.

Nameless Hero and Other Poems (The). By James Blythe Anderson. The A. Wessels Co., New York. 4½×7¾ in. 73 pages. $1, net.

Nature and Human Nature. By Ellen Russell Emerson. Houghton, Mifflin & Co., Boston. 5×7½ in. 403 pages. $1.25, net.

Mrs. Emerson here offers to her fellow-students of the subject extended and copiously detailed illustrations of the close analogy between nature and man, gathered from her observations in field and forest, in archæology, art, and literature. The wide sweep of these includes plants, bees, and birds; the structural devices of nest-builders and temple-builders; commentary and critique on art—Egyptian, Greek, and modern; ideals of the past and the present; the significance of natural imagery in art; music and poetry. Underlying all is the conviction that the seen is a manifestation of the unseen, nature the mask and the revelation of deity at its heart and in the spirit of man. Highly idealistic and imaginative, parts of it read like a prose poem. Now and then it is daringly speculative, seeing, *e.g.*, in atomic affinity that love is "immanent in all substances." Criticism is daunted by the multitude of particulars. The poetic interpreter may be accorded large license, but one must sometimes hesitate. Apparently it is a mistake only of the types to say, "Pastoral painting was imitated [instead of initiated] by the pastoral poet." Our most serious criticism touches the literary style, which now and then is careless and ill-jointed, sometimes cumbrous and obscure.

Ocean to Ocean: An Account Personal and Historical of Nicaragua and Its People. By J. W. G. Walker, U.S.N. Illustrated. A. C. McClurg & Co., Chicago. 5¼×8½ in. 309 pages.

Reserved for later notice.

Primary Sunday-School Hymnal (The). By Rev. Rufus W. Miller. The Heidelberg Press, Philadelphia. 5½×8 in.

Peter III., Emperor of Russia: The Story of a Crisis and a Crime. By R. Nisbet Bain. Illustrated. E. P. Dutton & Co., New York. 5½×9 in. 208 pages. $3.50, net.

This is the biography of a man known not so much for his own sake as because he was the murdered husband of the Empress Catherine. Mr. Nisbet Bain claims that Peter's short life was but a mere episode in Catherine's turbulent and dramatic career. In Peter III. the biographer shows us a monarch of good heart but weak head, one unfit for ruling an Empire. The present volume apparently has a unique claim upon the attention of students of history. So far as we know, it is the only book which adequately deals with the service rendered by the young Emperor to Frederick the Great. In 1762, though to his own disaster, Peter was a prominent factor in averting the impending collapse of the Prussian Monarchy.

Point of Honour (The). By H. A. Hinkson. A. C. McClurg & Co., Chicago. 5×7½ in. 315 pages.

This book is well named. Its author (better known to many readers as Katherine Tynan) here portrays episodes in the career of those Irish gentlemen of a bygone generation who may be called watchdogs of their own reputations; who needed no more than the suspicion of a sneer cast at themselves or any one related to them, living or dead, in order to lodge a bullet in the transgressor. Although this was once the code the world over, no one could possibly mistake the characters or atmosphere here depicted as anything else than Irish. We have here that peculiar mingling of Celtic excitability and Norman masterfulness which existed pre-eminently in Ireland.

Psychology, Normal and Morbid. By Charles A. Mercier, M.B., M.R.C.P., F.R.C.S. The Macmillan Co., New York. 5½×9 in. 518 pages. $4.

The study of insanity has to deal with morbid psychology manifested in mental delusions. But the alienist in treating a disordered mind has to consider such prior questions as what a delusion is; how it differs from a normal state of mind; its origin and its varieties. Knowledge of the normal is thus prerequisite to knowledge of the abnormal. Mr. Mercier, an accomplished alienist, lecturer on insanity at medical schools in London, thus enters on a wide field of inquiry in the present work. He discusses the nature of belief in all its degrees from nebulous to solid. This gives occasion to examine the doctrine of chances, and to discriminate probability from likelihood and expectation. It leads him also into epistemology, to discover the foundations of belief, and through the whole subject of reasoning, as a part of the psychological process. It requires a study of volition also, in which emerges the old question of free will—defined as mere "unpredictability of conduct." Such is the comprehensive range of the inquiry. The morbidness of insanity is shown to be an intensifying to extremes of mental twists and disorders found in minds of ordinary type classed as normal. "We can parallel the formation of these often bizarre and astonishing thoughts that are met with in delusion by thoughts of very similar character that are

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formed under normal circumstances and in normal minds." Few human barks sail on a perfectly even keel. Most have what seamen call a "list," more or less apparent. It is when the list becomes an upset, and the bark "turns turtle," that we term the case insanity. Mr. Mercier's work is both useful to the alienist and freshly suggestive at various points to the student of psychology. The general reader, while skipping large portions, will find much of it helpful to the interest of keeping a sound mind in a sound body.

Right Reading: Words of Good Counsel on the Choice and Use of Books Selected from the Writings of Ten Famous Authors. A. C. McClurg & Co., Chicago. 4×6½ in. 97 pages.

"Right Reading" contains in a brief compass words of counsel relating to the selection and use of books from Carlyle, Emerson, Ruskin, Morley, Lowell, Frederic Harrison, and other expert advisers.

Satchel Guide for the Vacation Tourist in Europe (A). By W. J. Rolfe, Litt.D. With Maps. Revised Annually. First Edition for 1902. Houghton, Mifflin & Co., Boston. 4×6 in. 307 pages. $1.50, net.

Songs Not Set to Music. By Kate Mills Fargo. The Abbey Press, New York. 5¼×8 in. 201 pages. $1.

Spindle and Plough. By Mrs. Henry Dudeney. Dodd, Mead & Co., New York. 5×7¾ in. 342 pages. $1.50.

Mrs. Dudeney's previous books, of which "The Maternity of Harriott Wicken" is the strongest but most disagreeable, lead one to expect subtlety and force in her work but to fear repellent morbidity. Happily, the present book is quite free from the morbid and the deeply tragic, while it abounds in evidence that the author is a close student of motive and character—and especially of woman's character, for it must be admitted that, in "Spindle and Plough" at least, her men are unconvincing creatures. The heroine—or, better, most prominent young woman in the story—rejoices in the name of Shalisha; has a most absurd but well-drawn mother, greatly inclined to frippery, flirtation, and matrimony; and takes a position as a "lady gardener"—a profession, it seems, now opening to women in Great Britain. She hates convention, hollow social amenities, and, most of all, the half-concealed hunt for a man in which she sees other women engage. But she is loved by two men—one a brilliant, likable, rich man of the world who has no strength of will or character; the other a farm bailiff, sturdy but unpolished. Which prevails need not be told, but in the end Shalisha's belief that she can live alone a life not of the world and near to nature proves untenable. The story is certainly clever and original; a little more of humor, a little more definiteness of outline, and a little better construction would have made it remarkable.

Tower of London (The). By Lord Ronald Sutherland Gower, F.S.A. Illustrated. In 2 vols. Vol. II. The Macmillan Co., New York. 6½×9¼ in. 191 pages. $6.50.

We have already spoken with appreciation of the first volume of Lord Ronald Gower's most satisfactory and even admirable story of the Tower. The second volume is equally readable. It brings into relief the personal and human as opposed to the merely political. It covers the time from James I. down to the Fenian attempt to blow up the Tower in 1885—an attempt, by the way, which Lord Ronald shows was curiously paralleled in 1593 by a plot disclosed by "John Danzell, Irishman." Raleigh, Arabella Stuart, Guy Fawkes, Felton, Laud, Jeffries, Lord Lovat, Lord Kilmarnock, Colonel Blood—these are some of the more famous or infamous names connected with the history of the Tower of London since James I. visited it. Their stories are told with animation and clearness, and the tragic recital is not marred with undue sentiment, as is sometimes the case with Hepworth Dixon's well-known book. It is safe to say that for the general reader this will henceforth be the accepted book on its subject. The illustrations are worthy of the text—the portrait of Lady Jane Grey, for instance, is everything that is charming.

Via Christi: An Introduction to the Study of Missions. By Louise Manning Hodgkins, M.A. The Macmillan Co., New York. 4¾×7 in. 251 pages. 60c.

Wild Birds in City Parks. By Herbert Eugene Walter and Alice Hall Walter. (Revised Edition.) For sale by F. C. Baker, Chicago Academy of Sciences, Lincoln Park, Chicago. 4¼×6 in. 45 pages.

Winding Road (The). By Elizabeth Godfrey. Henry Holt & Co., New York. 5×7½ in. 399 pages. $1.50.

A peculiar and rather poetic story, presenting character studies quite out of the usual ruts. The scene opens in an English farm-house where a gentlemanly wayfarer, or "tramp"—as the yeoman householder calls him—halts for rest and falls ill of rheumatic fever. He is nursed by Phenice, granddaughter of the old owner. The stranger proves a musical genius who chooses to travel through the world with his violin, and who teaches Phenice how to play a disused harp owned by her long-deceased mother. The love that grows between this strangely assorted pair is seen with poetic vision and touched with delicate skill. The story introduces the reader to strange characters and to the ideal side of vagabondage. The tragedy that closes its scenes is too inevitable to wrench the heart-strings beyond the demands of art.

Yellow Fiend (The). By Mrs. Alexander. Dodd, Mead & Co., New York. 5×7½ in. 358 pages. $1.50.

Mrs. Alexander has long maintained a popularity which she has fairly earned. Few writers whose work has not risen to the point of marked originality have managed to give so much satisfaction. This, her latest novel, depicts the life of a man who, through the awful want which crippled his youth and caused the death of a beloved wife, grows with the growth of fortune into a miser. The Yellow Fiend is the evil spirit which he believes inhabits gold, and which he sees at times glowing even in the eyes of the granddaughter who resembles the wife he lost. The scenes are laid in London; there are tragedy and mystery, and the interest is sustained.

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The Gogol Memorial Celebration

ON the sixth of this month, tens of thousands of educated Russians, in all parts of the Czar's dominion, from Finland to eastern Siberia, and from the coast of the Arctic Ocean to the frontier of Persia, assembled in churches, in theaters, in city halls, in universities, and in school-houses, to do honor to the memory of Nikolai Vasilievich Gogol. It was the fiftieth anniversary of the famous author's death; and appropriate memorial services, as well as great popular meetings, were held not only in the two capitals—St. Petersburg and Moscow—but in Kiev, Odessa, Riga, Kharkoff, Chernigof, Vilna, Pultava, Helsingfors, Orenburg, and even in places as remote as Archangel on the White Sea, Khabarovsk in eastern Siberia, Tiflis and Batoum in the Caucasus, and Erivan in Persia. Memorial addresses were made by some of the best-known literary men in the Empire; extracts were read from "Taras Bulba" and "Dead Souls;" busts of Gogol were crowned with wreaths of laurel and flowers; and thousands of students and school-children, in the larger towns, took part in the national tribute of affection and honor.

At St. Petersburg Gogol's great play "The Inspector" (Revizor) was given in the Alexander Theater before an enthusiastic audience and in the presence of the Emperor and his family. It would be interesting to know whether his Imperial Majesty Nicholas II., as he watched the performance, recalled the fact that, under the first Nicholas, another great Russian author—Turgenief—suffered a month's imprisonment merely for saying in the Moscow "Gazette," "Death has now given us the right—the bitter right—to pay tribute to Gogol's greatness."

The opinions then held with regard to Gogol's character and work—at least in the official world—were unfavorable and condemnatory; and, as an illustration of this, Turgenief, in later years, often told the story of a certain highly placed *grande dame*, who, when she heard of his—Turgenief's—arrest and imprisonment, said she did not believe he had made any improper remarks about Gogol—and even if he had, the punishment was out of proportion to the offense.

"But," said her informant, "he called Gogol 'great.'"

"Impossible!"

"I assure you he did."

"Well, then I've nothing to say. Je regrette, mais je comprends qu'on ait du sevir." (I am sorry, but I can see that it was necessary to punish with severity.)

But times change, and even emperors change with them. Fifty years have now elapsed, and Nicholas II. goes to the Alexander Theater to do, in effect, just what Nicholas I. punished Turgenief with a month's imprisonment for doing in 1852.

A Czar with an observant and reflective mind might very naturally say to himself, as he watched the performance of Gogol's great play, "If I now join the nation in honoring a man whom it was a crime to call 'great' in 1852, is it not possible that a third Nicholas, fifty years hence, may pay a tribute of respect to one of the authors whom I have imprisoned or exiled?" It would be an extremely pertinent question.

A Russian reviewer has recently said that in descriptive power and subtlety of psychological analysis Melshin's "World of Outcasts" is second only to Dostoyefski's "Notes from a House of the Dead;" but Melshin has been twelve years or more in penal servitude in eastern Siberia, and his health has been almost hopelessly wrecked.

Lesevich, a philosopher and scientist of international reputation, after having been once sent to Siberia, was banished from St. Petersburg last summer, at the age of sixty-three, and is now living in exile at a small village in the province of Pultava.

Vladimir Korolenko, a talented novelist, who is as well known in Russia as W. D. Howells is in the United States, has been in exile three times—twice in Siberia.

Gorki, who is still young, and who may live to take Turgenief's place in Russian literature, was imprisoned in Nizhni-Novgorod last spring, and was not allowed to

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enter Moscow on his way to the Crimea a few months ago.

Peter Struve, grandson of the famous astronomer, Professor Tugan-Baranofski, Peshekonof, Chirikof, Protopopof, and half a dozen other authors whose names are well known to Russian readers, are living in banishment in various more or less remote parts of the Empire.

If Nicholas II. is capable of taking any interest in the intellectual development of his country, or of feeling any pride in the achievements of the illustrious dead, he should reflect upon the case of Gogol and the imprisonment of Turgenief. Russian literature would develop more rapidly and flower more abundantly if Russian Czars would try to anticipate the verdict of posterity, and not imprison or exile men whose memory is destined to be honored by the nation and whose busts are to be crowned with laurel by enthusiastic readers only half a century after grass has grown over their graves.

M. Mabilleau on the Musée Social

M. LÉOPOLD MABILLEAU, Director of the Musée Social, Paris, France, is visiting the United States on missions for the French Government, with special reference to the founding in this country of a school for the study by young Frenchmen of American industrial and commercial methods. On Tuesday of last week, at the League for Political Education in Mew York City, M. Mabilleau spoke about the founding and work of the Musée Social (Social Museum). The first part of M. Mabilleau's address was chiefly historical. It was Jules Simon, now President of the Musée Social, who first came to the conclusion that mere political changes are not sufficient to secure happiness for mankind. Jules Simon had consecrated his life to truth and beauty, and to the elevation of mankind; Louis Say, a great economist, who had been a brilliant Minister of Finance, was a man of similar stamp; and in 1889, when France was planning her great Exposition of all the products of mankind, these two men, with M. Mabilleau, thought it would be advisable to have in the Exposition, not only the products of human activity, but the activity itself, so to speak—a department that would give information about the factories, the number of workingmen they employed, the salaries received, the way the workmen lived, etc., etc.; and thus was organized a department which was known in the Exposition of 1889 as a Department of Social Economy. Letters were written to various parts of the world asking for information that was needed in order to make it an interesting part of the Exposition, and the answers were most gratifying. So numerous were the documents and exhibits of all kinds sent in that it was necessary to devote a whole building on the grounds to their housing. At the close of the Exposition those who had sent in the documents began to apply for their return; and the thought came to those who had cared for them, "These documents have been so interesting, we have learned so much from them, what a pity they must be scattered! We have here documents from all parts of the world; we have been able to compare what has been done in different places; these things must be kept together." Then the exhibitors were asked whether they would be willing to allow France to retain these documents, and again the answers were favorable. That point gained, the question arose, How can they be made useful? In order to be productive of good, it was necessary that the documents should be housed permanently; buildings were necessary, experts to classify them were necessary, money was needed—where were all these things to come from? No one knew; so, in time, these documents were scattered everywhere, in stables and other undignified quarters, until in 1894 a man arose who was to put this institution on a right basis. This man was the Count de Chambrun, a member of an old aristocratic family, a Royalist who had become Republican—a very rich old man of seventy, who had lost his eyesight, and who possessed a fortune of about four million dollars. He was a widower, childless, without near

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relatives dependent on him for support, and his thought was: "This fortune which I hold comes from labor; it must be returned to the laborer, but how? If I divide it with the poor, each will receive a very small part—there will be a moment's pleasure, and then the old misery and poverty again—what is best for me to do?"

It was while in quest of some good and great work that the Count de Chambrun met Jules Simon, and the latter pointed out the right way for the use of the money. Previous to this, conferences of workingmen had been held in different parts of France, and the great need of direct communication between the world of labor everywhere was then made evident; in fact, progress in social reform was impossible without it. All this was brought home to the Count de Chambrun, whose heart went out to the undertaking that was presented to him; and so the foundation of the Social Museum was determined upon. Count de Chambrun at once devoted part of his fortune to the establishment of the Musée Social, and three years later, at his death, bequeathed the balance of his money to the institution. This has made possible the existence of the Musée Social in France, and this is, in brief, the history of its foundation.

Now, what is the Musée Social? It is, first of all, a library; but merely a library does not make a Social Museum; there must be archives also. Books are only a small part of such an institution. Books may tell that there are a certain number of factories in a given place, but they do not tell how many workingmen there are in each, what salaries they receive, what sort of homes they live in, what the cost of living is—for sometimes salaries may seem high, but really are small, if the cost of living is high. What is wanted is a concrete explanation of the facts themselves, not merely the facts, and this is what the Musée Social gives.

To be able to furnish this concrete information the Musée Social sends correspondents all over the world; there are three in the United States, two in England, two in Germany, two in Italy, some in Japan and Australia—they are everywhere; and when there is an important event in the world of labor—a strike, for instance—these men go and find out the facts for themselves; they take notes, and send accurate reports to the Musée Social. Not only does the museum preserve these reports, but it employs experts familiar with this kind of work, and without delay they can put their hands on just the kind of information that is asked for. Thus the Musée Social was constituted, with its library, its archives, its experts, and its correspondents. But there was more needed; not simply study, but action. Workingmen, learning that this information was at hand, applied to the Musée Social for it; employers came for advice as to the best way of establishing co-operative societies, mutual assistance societies, etc. Sometimes, too, rich men asked for help in disposing of their riches to the best advantage. There also came people with no money, but with a surplus of activity and time—priests, clergymen, judges, teachers, etc.—who said, "I am idle; I should like to do some good; what can I do?" So in many ways does the Musée Social help in the good work of improving the condition of mankind.

During the last ten years, through the influence and direction of the Musée Social, many helpful associations have been established in France; people engaged in the same occupation have come together to defend their interests; co-operative societies have been formed where people club together for the purpose of buying needed supplies in large quantities at wholesale prices, thus reducing living expenses; the Société de Prévoyance (the Society of Foresight) affords protection against the feebleness of old age and the misfortunes which strike all men alike, but which are a thousand times harder when they strike the man who needs his day's salary for his support and that of his family.

Although, said M. Mabilleau, this movement of mutual assistance is a comparatively new one, there are to-day in France no less than sixteen thousand such associations doing good to no less than four million individuals, having an income every year of no less than fifteen million francs.

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Correspondence

A Correction

To the Editors of The Outlook:

In the article on the Sage Chapel Art Memorial it should have been stated that Mr. Chester Loomis designed the four single figures of "Truth" and "Beauty" and of the young man and young woman representing Co-education. Mr. Chester Loomis is an alumnus of the University, and an artist of whom Cornell is most justly proud. A study of the original mosaic in Sage Chapel reveals at once not only his high artistic taste and ability, but also the individuality of his creations. In the production of the whole work, all the artists wrought together like the members of an old-time guild.

Ithaca, N. Y. WM. ELLIOT GRIFFIS.

Questions of Dogma

To the Editors of The Outlook:

The articles by Mr. E. H. Abbott on Religious Life in America have been most interesting and delightful, and his evident care and pains in search of the truth convince the reader of the substantial accuracy and trustworthiness of his resources. I regret that two statements in the article for March 8 betray an ignorance of his subject which should not be allowed to go unenlightened. Referring to the Baptists of Arkansas, as represented by their "young Baptist editor," Mr. Abbott mentions the "interest in the maintenance of the most minute details of doctrine." Then follows the grievous error which I wish to correct: "Baptism, of course, was, according to his belief, essential to Christian discipleship" (p. 628). This statement is, to one who understands the Baptists, simply inconceivable. I speak from long acquaintance with and work among the Baptists of the type which Mr. Abbott is seeking to describe. I am sure that no representative Baptist could possibly so express himself. It is a fundamental principle of Baptists that baptism is *not* essential to Christian discipleship.

The second correction I submit concerns Mr. Abbott's reference to the "Campbellites." He says of them (p. 628), "They are, however, as insistent upon immersion as are the Baptists." Unwittingly the author has here by understatement conveyed an impression entirely false. If he had examined a fragment of the controversial literature so abundent in the Southwest (as he remarks truly), he would have been spared this error. The great issue between the Baptists and the Campbellites of that region is the question of the saving significance of immersion. This dogma the "Campbellites" affirm and the Baptists unqualifiedly deny. The writings of Alexander Campbell and of his pupil Moses E. Lard, and of their opponents J. B. Jeter and A. P. Williams, establish this statement beyond the shadow of a doubt. I cite one instance from a large number of available references: In 1857 Moses E. Lard published his "Review of Rev. J. B. Jeter's Book entitled 'Campbellism Examined.'" He wrote as the chosen representative of Campbell, while the object of his attack was one of the foremost Baptists of the South. On pages 183–6 he states the issue in the following unmistakable language: "Mr. Jeter maintains that *a person's sins are remitted the instant in which he becomes a penitent beliver, and, consequently, before and without baptism.* From this we dissent. We maintain that *the sinner, though a believer, is still required to repent and be baptized in order to the remission of his sins, and, consequently, that they are not remitted before and without baptism.* [183.] . . . although salvation—or, which is the same thing, remission of sins—may depend on more than *belief* and *baptism*, the two named conditions, *it can never depend on less.*" [186.] The italics all belong to the author.

GEORGE E. BURLINGAME.

The University of Chicago, Department of Church History.

[Our correspondent appears to have misunderstood the phrase "Christian discipleship" as meaning either "remission of sins" or "regeneration." The sense in which the phrase was intended to be understood was "adequate open confession of Christ." It is because the Baptists of the Southwest consider baptism essential to adequate open confession of Christ that they make it a requisite

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for church membership. In this respect they are as insistent upon immersion, and immersion of their own sanction, as are the Campbellites. On this point, as on other points, they are free to express their distrust of the soundness of their Northern Baptist brethren. The distinction which our correspondent draws between the "Campbellites" and the "Baptists" involves one of the issues on which the two sects differ intensely—as the article in question intimated. This letter is itself an interesting illustration of the dominating importance of the niceties of doctrine in the Southwest.—THE EDITORS.]

Dr. Hopkins

To the Editors of The Outlook:

Will you permit me to add to what has been said in The Outlook regarding the pastorate of the Rev. Henry Hopkins in Kansas City, that it is not often that a minister holds such a place in the affections of people generally as Dr. Hopkins holds in the hearts of the people of Kansas City? Dr. Hopkins's pastorate is a fine object-lesson to his brethren of every denomination. Its success is a splendid testimony to the power of consecrated manhood in the Christian ministry. Quietly, unostentatiously, without a shadow of sensationalism, Dr. Hopkins has done his splendid work, relying solely on the power of Christian truth to make its own impression. But stronger than anything else as a factor in the success of this ministry has been the influence of genuine, consecrated, and loving personality. Such a ministry has an immeasurably wider influence than that which appears in mere denominational success.

WILLIAM H. RAMSEY.

All Souls' Unitarian Church, Kansas City, Mo.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

What is the best practical commentary according to modern scholarship on the Old Testament and the New? The International Critical Commentary is for my purpose too critical and exegetical. What commentary is the most practical, suggestive, explanatory, yet modern in scholarship? If there exists no such commentary on the whole Bible, what are the best single works on the Bible, especially the New Testament and the Pentateuch? H. W. M.

There is no commentary of the precise type described. For a substitute the following may serve: Wade's "Old Testament History," whose critical notes make it a partial commentary (E. P. Dutton & Co., New York, $1.50); Ottley's "Short History of the Hebrews" (Macmillan, $1.25) and Day's "Social Life of the Hebrews" (Scribners, $1.25); Budde's "Jewish Religious Life till the Exile" and Cheyne's "Jewish Religious Life after the Exile" (Putnams, $1.50 each); the series of International Handbooks of the New Testament, four volumes (Putnams, $2 each); Bacon's "Introduction to the New Testament" and "Gould's "Biblical Theology of the New Testament" (Macmillan, 75c. each).

1. What is the correct pronunciation of the names Roosevelt, Croker, Riis? 2. What edition of the Bible contains the most accurate translation? 3. Has the Polychrome Bible project been given up? R. S. N.

1. Roo-se-velt, the *oo* as in door; Cro-ker; Reece. 2. The American Standard Edition (Thomas Nelson & Sons, New York, $1.50 and upwards, according to binding). 3. Deferred, not abandoned.

Will you kindly suggest to me some brief New Testament and Old Testament Introduction—separate volumes, or entire? I wish to get something less exhaustive than the New Testament Introduction by Nash. W. B. S.

Bennett's "Primer of the Bible" is very brief—little more than two hundred pages (Holt & Co., New York, $1.25). Bennett and Adeney's "Introduction to the Bible" is somewhat ampler (T. Whittaker, New York, $2). For a more advanced type of criticism see Bacon's "Introduction to the New Testament" (The Macmillan Company, New York, 75c.).

1. Do all Christian sects—Protestant and Catholic—make baptism a prerequisite to the sacrament of the Lord's Supper? What, if any, are the exceptions? 2. Is this practice a matter of obedience to the clearly indicated will of Christ, or a custom, indicative only of a consensus of opinion that it is suitable and desirable as a matter of ecclesiastical order? J. H. S.

1. In general, yes. The exceptions are to be found in Unitarian and Universalist churches, and in a number of others in which the form of invitation given "to all who truly love the Lord Jesus Christ" warrants those who feel that this includes them to partake though unbaptized. 2. There is no precept on this point in the New Testament. The rule seems to have grown from the immemorial custom that only baptized persons were admitted to the Lord's table.

Some time ago I noticed in The Outlook a review of a work on Biblical characters. I cannot now recall the title or the author; can you give them to me? Please suggest the best works on the above subject. I desire especially a work that is good on the women of the Bible. C. J. A.

The books you refer to were probably Dr. Horton's "The Women of the Old Testament" and Professor Adeney's "The Women of the New Testament" (T. Whittaker, New York, $1 each).

Respecting query in Outlook of February 22, "Has a church any right to take children into membership," etc., I have to say that Judge Motter, of the Circuit Court of Frederick County, Md., recently gave decision against the church—the first case of the kind, the judge said, he had ever heard of. E. R.

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WHEN I Tell You That I Teach A Different Kind of Exercise

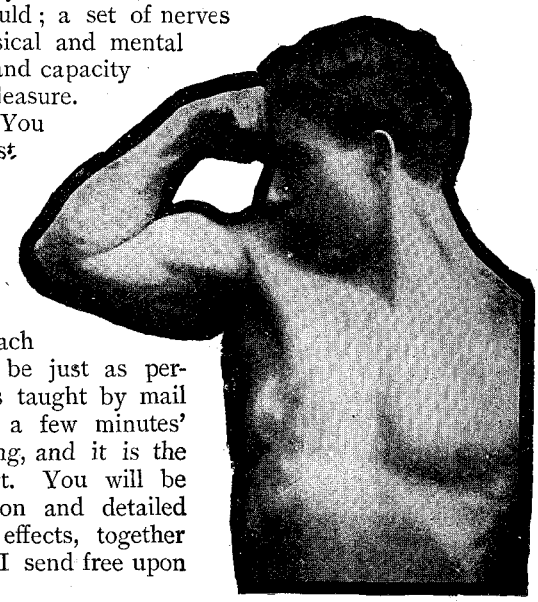
something new, more scientific, more rational, safer, and immeasurably superior to anything ever before devised, I am repeating what thousands of prominent men and women are saying for me who have profited by my instructions.

When a man's health fails him, it is inherent by Nature to look for some magic cure, something he can take into his stomach that will do the work of his digestive organs, bowels, liver, or kidneys, and he usually finds it. The first dose may afford him some relief, but with each succeeding one he finds the effect of the medicine lessened until he is eventually in a worse condition, for he has allowed a stimulant to perform the work of his vital organs.

Successively, he wends his way through various treatments, but his reason finally prevails and teaches him that he must look for a natural method, one that will build up the organs themselves and make them perform their functions naturally. Such a method I offer, so why waste time and money in these futile attempts when you can take the cross road to health and strength.

My instruction embodies the ideal principles of attaining and preserving perfect health. It is not a problematical theory, but a system of physiological exercise based upon absolutely correct scientific facts. And if you will follow my instructions for a few weeks I will promise you such a superb muscular development and such a degree of vigorous health as to forever convince you that intelligent direction of muscular effort is just as essential to success in life as intelligent mental effort. No pupil of mine will need to digest his food with pepsin or assist Nature with a dose of physic. I will give you an appetite and a strong stomach to take care of it; a digestive system that will fill your veins with rich blood; a strong heart that will regulate circulation and improve assimilation; a pair of lungs that will purify your blood; a liver that will work as Nature designed it should; a set of nerves that will keep you up to the standard of physical and mental energy. I will increase your nervous force and capacity for mental labor, making your daily work a pleasure. You will sleep as a man ought to sleep. You will start the day as a mental worker must who would get the best of which his brain is capable. I can promise you all of this because it is common sense, rational, and just as logical as that study improves the intellect.

Louisville, Ky., Jan. 22, 1901.
Mr. Alois P. Swoboda, Chicago.
Dear Sir: I am glad an opportunity has been given me to add my testimonial to many good ones you already have, in regard to the merit of your system of physiological exercise. In two months' time by conscientiously following the exercise outlined by you, my muscles have been developed to a remarkable degree, as also has my general health been improved. I appreciate very much the individual attention which you gave my case and will say that if there is anybody in this section desiring any information in reference to your system, refer them to me and I shall take pleasure in recommending your exerciser in the highest degree. Wishing you success and again thanking you for the benefit I have derived from your system, I am yours resp'y,
(Signed) F. M. LOSEY,
Sec. and Treas. Nat'l Foundry and Machine Co.



I have no book, no chart, no apparatus whatever. My system is for each individual; my instructions for you would be just as personal as if you were my only pupil. It is taught by mail only and with perfect success, requires but a few minutes' time in your own room just before retiring, and it is the only one which does not over-tax the heart. You will be pleased to receive the valuable information and detailed outline of my system, its principles and effects, together with testimonial letters from pupils which I send free upon request.

ALOIS P. SWOBODA, 357 Western Book Bldg., CHICAGO

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FRIED ONIONS

Indirectly Caused the Death of the World's Greatest General

It is a matter of history that Napoleon was a gormand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

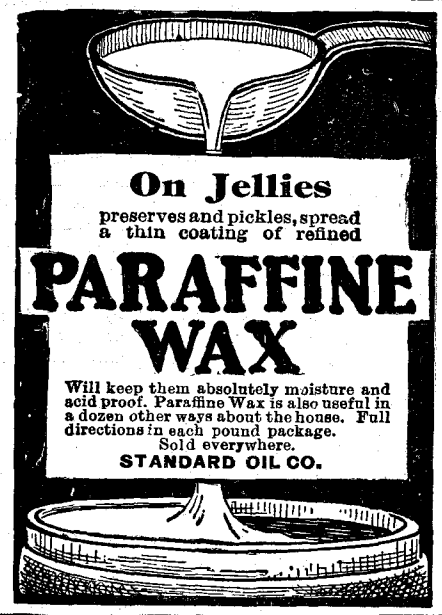
The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion; some stomachs lack peptone, others are deficient in gastric juice, still others lack hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson, in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful, but the most scientific of any treatment for indigestion and stomach troubles.


On Jellies
preserves and pickles, spread a thin coating of refined
PARAFFINE WAX
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THE NEW WOMAN

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Coffee probably wrecks a greater percentage of Southerners than Northern people, for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, Miss Sue W. Fairall, 517 N. 4th St., Richmond, Va., writes: "I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

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My doctor used to urge me to give up coffee, but I was wilful and continued to drink it until finally in a last case of severe illness the doctor insisted that I must give up the coffee, so I began using the Postum Food Coffee, and in a month I felt like a new creature.

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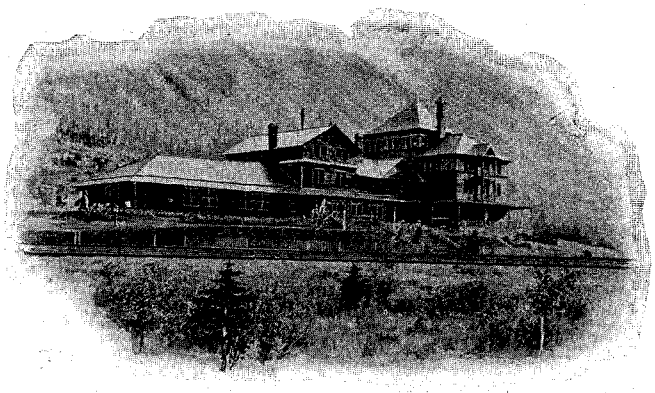

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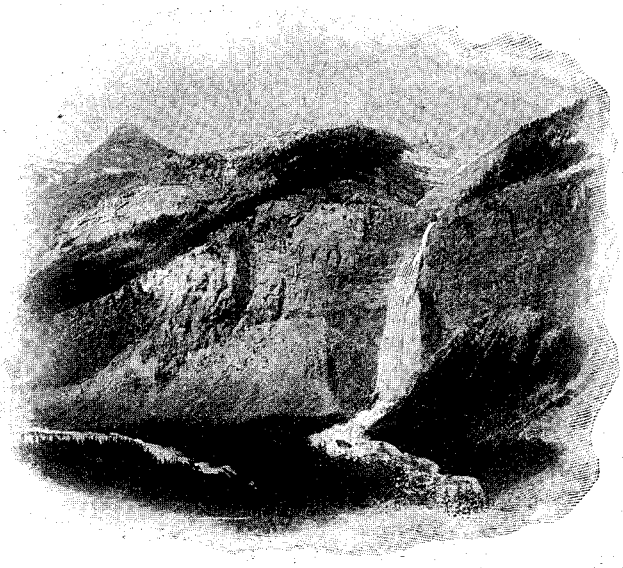

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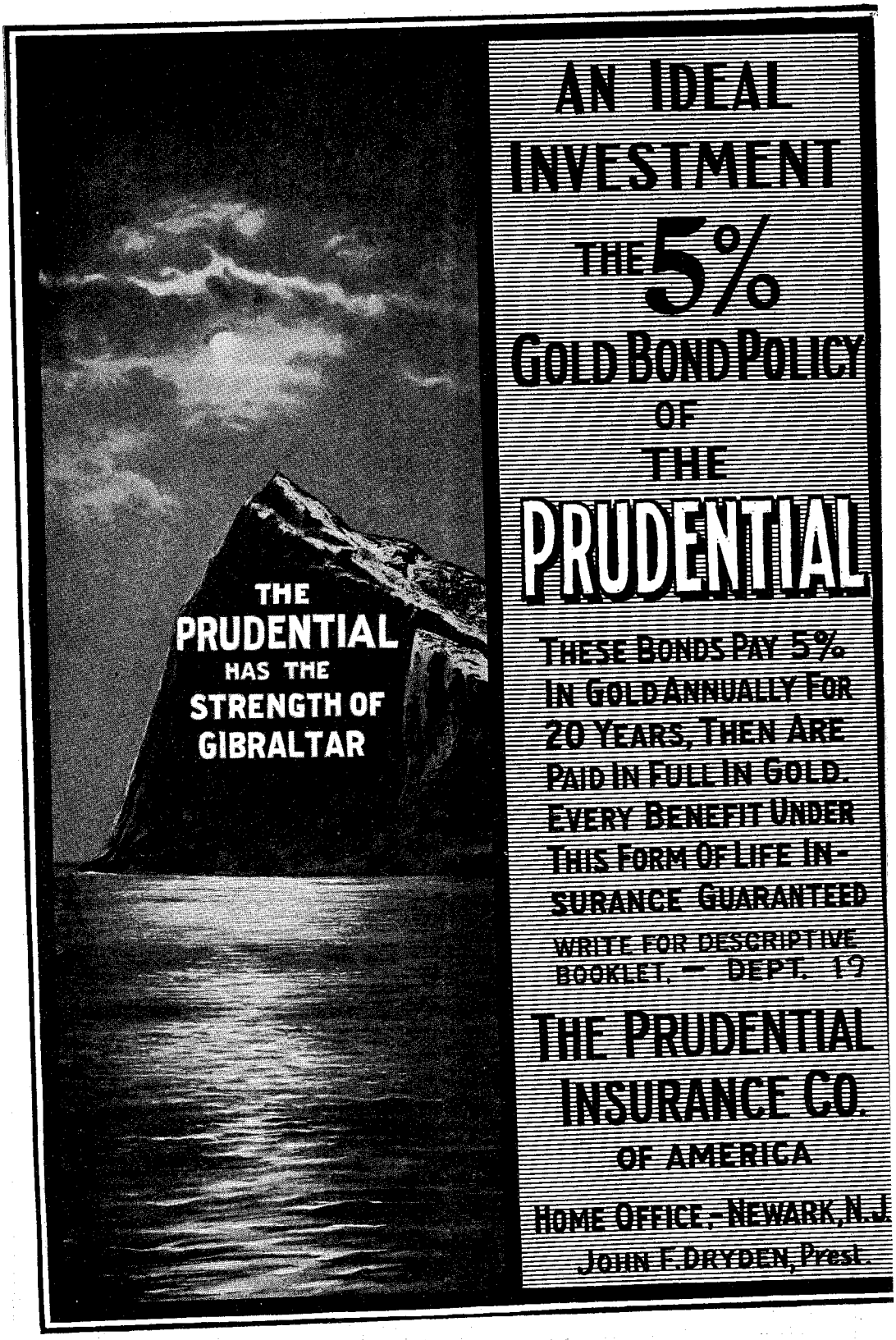

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